CANADA'S NATIONAL JEWISH NEWSPAPER

HANUKAH ISSUE • TWO SECTIONS • 22 PAGES

THE CANADIAN JEWISH NEWS

THE CANADIAN JEWISH NEWS
FRIDAY, DECEMBER 20, 1968
The 29th day of Kislev 5729
5th day of Hanukah
Candlelighting:
Toronto 4:24
Montreal 4:04

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Ottawa, and for payment of p

• LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA • 15¢ • FRIDAY, DECEMBER 20, 1968

The Negro in Canada

WHITE SORORITY

by George F.McCurdy

Through the Ontario Human Rights Commission, 100 private employment agencies and consultants, licensed under the Employment Agencies Act, signed a voluntary "Declaration of Equal Employment Opportunity" pledging their cooperation to the advancement of equal opportunity, irrespective of race, creed, color or nationality.

Many of the minority people of this country have not been of our society. They have only lived next door to the so-called good life and Canadian influence. Doors have been closed to them for too many years. The affirmative action programs will move us a step closer to that day when promise will yield to performance and the word to the deed.

We must open doors of opportunity to all people, admit all people to the human family. We must make a place for all men as equals, as an act of justice rather than an act of expediency. I would suggest that we should be mindful of remarks made by a prominent American about civil disorders in that country. He said:

"The greatest danger to a civilized nation is the man who has no stake in it and nothing to lose by rejecting all that civilization stands for."

Many people in this country think in terms of leaving improvements of race relations to a few committed people. Margaret Halsey, the well-known writer, put it quite well when she said:

"Improvement in race relations is not a matter of a few people having a great deal of courage. It is more a matter of a great many people having just a little courage."

There are so many positive things you can do as individuals, clubs and organizations, to ameliorate the position of minorities in your own community. I pose a few questions for your consideration, and if your answers are in the negative there are clear grounds for taking affirmative action:

(a) Have you a clear-cut policy of fair employment in hiring as well as in promotions in your firm or business?

(b) Do you refuse to use discriminatory specifications in employment advertising or job orders with employment agencies?

(c) Has your fair employment policy been put into writing?

(d) Is your fair employment policy included in your personnel orientation manual?

(e) Do you explain your fair employment policy to job applicants?

(f) Is apprenticeship training open to all employees regardless of race, religion, color or national origin?

(g) Do you allow persons in minority groups to be employed in all sections of your business rather than restricting them to certain jobs or sections?

(h) Have you made your fair employment policies clear to the unions that represent your employees?

(i) Are you acquainted with people of all racial and cultural groups in your community?

(j) Do you ask for proof when you hear rumors that reflect on any group?

(k) What would you do if informed by a summer resort or hotel that they serve Christians only?

(l) Do Negroes and Jews hold membership in your golf club?

(m) Would you refuse to be a member of any social club, recreational club or fraternity if other people are barred by discriminatory provisions in constitutions or the effective "general understanding", on grounds of race or creed?

I feel strongly that all community organizations should be interracial in structure and should be open to the extent black, white, brown, red, all races and nationalities, may work together on problems that concern the community as a whole. People who ought to be talking to each other under conditions of mutual respect are sometimes prevented from communicating because of ridiculous discriminatory policies in some organizations. This kind of discrimination is outside the range of all Human Rights legislation.

It is bad enough if an individual has racist attitudes. But when such attitudes are institutionalized in country clubs, luncheon clubs, business clubs, a new dimension of poison is added to the main stream of Canadian life.

I cite two classic examples to demonstrate the point. In one case we find discriminatory language on the application form of one well-known international club. Hundreds of members have expressed their righteous indignation, but nothing has been done to change the shameful constitutional provision. This is where positive action would stand for something on a national and international level:

"Please accept this as my preliminary application for membership in the -- fraternity, I hereby certify that I am of sound mind and body, being a member of the caucasian, white race, and not married to one of any other race, and a believer in a supreme being."

In the other case I quote from a letter written by a top official of a well-known international sorority, head office of Kansas City, Missouri, in answer to questions raised by a determined young Canadian white sorority member of the colored race to fit into your chapter with no discomfort and with complete success, but I can assure you that there are places in the United States, and perhaps in Canada also, to which she could not transfer -- for instance, in some provinces of Canada, it is impossible, or nearly so, for an Indian to be invited to membership in (sorority name). In the Province of Quebec, it is almost impossible for a French speaking young woman to be a part of the organization."

Many of these organizations will find themselves in positions similar to the oddly dressed man who said to a bystander on a street corner: "Please tell me which way the parade went; after all, I'm supposed to be leading it."

Human Rights is everybody's business. No minority can improve its position alone. These are truisms which support the involvement of all sectors of our society. Labor, Management, Churches, Community organizations, Institutions, and the Canadian people can become involved in the widest range of affirmative action programs to reach these objectives.

It is disquieting, I realize, to know that these problems exist to any degree in Canada, but it must also be encouraging to know that there is a way, affirmative action, to bring about a greater sharing of human rights with all people; a way to avert the kind of social explosions seen in other countries, where the Latin phrase Post Factum Nullum Consilium (after the deed, no advice is of avail) has tragic import.

(Last of three articles)

George F. McCurdy is Human Rights Administrator, Fair Employment Practices Branch, Canada Department of Labour.

Commentary

by M. J. Nurenberger

"THOSE DAYS"

In the traditional Hanukah prayer, we express our gratitude for miracles.

What were the miracles of "those days" essentially?

First, I believe that most important of all was the UNION OF and the UNITY BETWEEN OLD and YOUNG. It was the fact that Mattathias could bring his sons into battle for Jewish survival, that there was no spiritual separation between the older and younger generations, that to the children of the priest the assimilationist, pagan, Hellenic tendencies and ideologies were as repugnant and as obnoxious as they were to the old father. Their unity was in marching together against the assimilationists of "those days".

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In "those days" every effort was made to build idol-worshiping institutions attractive to the young, constructed in the neighborhood of the Holy Temple in order that they be lured from the hallowed tradition into the "modern" centers of amusement and quasi-culture.

The issue also was one of SUCCESS BY ADAPTATION to the "contemporary society", to living with the times. There too the power of Hellenic civilization seemed unconquerable in comparison with the culture of the Jews.

What future was there for a young Judean of that time to remain within the confines of Torah when the world around him abounded with so much lure and attraction? Hellenism was outwardly beautiful, glittering with a kind of literary neon sign of "those days"; Jewish life seemed so simple, directed at the man within, at his soul. And the Syrians told the Jewish youth--and Mattathias himself--, as related in the Book of Maccabees:

"You follow the Syrian king and the most attractive careers are open to you."

However the five sons of Mattathias knew better. They were aware that Hellenism in its pagan form was but ephemeral, a temporary, passing phase; its beauty could not last; its features would not survive the onslaught of the Law of Moses.

It was important for the youth of "those days" to understand the deeper meaning of this struggle between Hellenism and Judaism, between body and spirit, in order that the other miracles, those in the area of actual military conquest, occur. Without the spiritual renaissance there could not be a physical strengthening of a people.

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Thus it happened in "those days"; for this reason we say on Hanukah: "In those days.....in this era." For it still goes on; it is of "this era".

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This is the perennial message of Hanukah.

The unity of action is conditioned upon the union of the hearts of fathers and sons marching side by side towards the fulfillment of the mission and destiny of our eternal people.

THE UNITED STATES WILL DO NOTHING TO IMPAIR ITS ALLIANCE WITH ISRAEL: Moshe Dayan in New York after conferring with President-Elect Richard M. Nixon.

Dayan Herzog STRESS

ISRAEL PAT TILL PEACE IS SECURED

NIXON REPORTEDLY UNDERSTANDS JEWS NOT READY TO PAY PRICE TO RUSSIA

by the CJN diplomatic editor

Gen. Moshe Dayan, Defense Minister of Israel, in an address to the United Jewish Appeal conference in New York, made it clear that Israel will not surrender any territory occupied during the Six Day War unless there is an agreement with the Arab states on secure borders.

A similar statement for delivery to the Yeshiva University dinner in Montreal Monday night was made by Israel's roving ambassador and Director General of the Prime Minister's Office, Dr. Yaacov Herzog. The former Israeli Ambassador to Canada said: "Come what may, we will not be intimidated."

Dr. Herzog denied there is any serious disagreement among the leaders of Israel as to the substance of negotiations. Israel is a democracy, he said, and opinions are uttered. But we all are united not to surrender historic achievements in exchange for phraseology.

Speaking in New York, Moshe Dayan said that no one fears a change in American policy vis-à-vis Israel.

Sources close to the Israeli government told The Canadian Jewish News:

. Any weakening of Israel, according to President-Elect Nixon, would be a calamity to the United States.

. The problem for the United States now is to reach an agreement with Russia how to bring about peace to the Middle East.

. Dayan made it clear to Nixon that Israel will not pay the price of an accommodation between Russia and the United States and allegedly Nixon hinted he understood the position of Israel.

. In an open criticism of Nixon's sending Scranton to Israel, the New York Times said editorially on Sunday that the President-Elect is paying the price of "sending amateur envoys to explosive areas."

. The general feeling in New York is that the United States will strengthen the policy of peacemaking this time, if possible, in cooperation with Russia.

AFTER CARDINAL STATEMENT

DEMAND JEWISH CONFAB ON LANGUAGE PROBLEM

by Our Special City Editor, Quebec

Quebec City.- The most recent statement of policy - or what some experts call non-statement - by the province' Acting Prime Minister Jean-Guy Cardinal has begun a chain of events with unforseeable consequences.

Monsieur Cardinal is not going through with Premier Bertrand's announced legislation "guaranteeing" English rights in Quebec. This is a fact. Another fact, not less important and very pertinent to the issue, is a large majority of his party - the Union Nationale - is backing him in this new direction. Also it is obvious that within the Liberal Party there will be those who will not dare pick up the gauntlet in favor of securing English minority rights in this province. The measure announced by Bertrand before he became ill had been received with enthusiasm in English Canada but not in the French universities and colleges in French Canada.

The editorial comment by The Canadian Jewish News at the time questioning political wisdom of the Canadian Jewish Congress, joining the WASP Establishment in demanding special rights for English and joining the "English minority", has been noted in French Canada. Also among the Jewish community here, which is in its majority, English speaking voices are heard criticizing a position which places all Jews in a ghetto within the English language ghetto. The Canadian Jewish Congress is under obligation to call a special conference, some believe, to discuss the Jewish position vis-a-vis the new crisis in Quebec.

For the Jewish community to be engaged in a so-called defense battle for English in Quebec (does English need to be defended?) is, to say the least, debatable, according to many. Should the Jewish community be outside the French majority? Why?

Many Jews now expect action on the part of the Canadian Jewish Congress.

JEAN GUY CARDINAL

PROF. RENE CASSIN receives the Nobel Peace Prize at the Festival Hall of Oslo University. Presenting the prize is Mrs. Aase Lionaes, a member of the Nobel Committee.

GUEST OF HONOR - Gen. Yitzhak Rabin, Ambassador of Israel to the United States, who will be guest speaker this Sunday at the dinner sponsored by Toronto's State of Israel Bonds.

LAVON MAKES COMEBACK

Tel Aviv (JCNS) - Pinhas Lavon, who was forced into obscurity by David Ben Gurion, former Premier, as a result of the "security mishap" of 1953 and the ensuing scandal involving, among others, the present Defense Minister, Moshe Dayan, has made a spectacular comeback into political life.

In a television interview, Lavon, who was Defense Minister in 1953, advocated unilateral withdrawal by Israel to borders which best would ensure her security and survival without waiting for any peace agreement with the Arabs.

Peace through a negotiated settlement was highly unlikely, Lavon said, and this situation might induce the Great Powers to try to impose a settlement more detrimental to Israel than any possible agreement with the Arabs or unilateral withdrawal.

The Arab population of the occupied territories, numbering one million, constituted a heavy burden from security and other points of view, Lavon said. A withdrawal from these territories, except from those vital for Israel's security, would not be a concession to the enemy but a relief from a problem causing serious concern, Lavon declared.

POET WHO FOUGHT AGAINST NAZIS HONORED IN TORONTO. Abraham Sutzkever, one of the most famous Yiddish poets of our time, visited Toronto last week where he was especially greeted by Mayor William Dennison. Sutzkever is shown here with the Canadian Jewish News editor, M.J. Nurenberger, during a reception at our editorial offices.

FIRST "PIDYON" AT KENNEDY AIRPORT

New York (JCNS) - The first "pidyon ha'ben" (traditional redemption of the first born) ceremony to be held at the International Synagogue at the Kennedy International Airport took place last week.

The boy, Michael Harel Feld, is the son of Mr. and Mrs. Arthur Feld. Mr. Feld is an employee of the Federal Aviation Agency at the airport and is a member of the synagogue.

The Cohen (Priest) from whom young Michael was "redeemed" was Mr. Michael Schwartz. Rabbi Eugene J. Cohen, chaplain of the synagogue, officiated.

GEN. SAYS SOVIETS SEEK M.E. PEACE

Other important points made by Israeli Defense Minister Moshe Dayan during his weekend appearance in New York:

. The Soviet Union now wants peace in the Middle East. Consequently there was less possibility for full scale war in the near future.

. The Russians should discontinue antagonizing the Arabs against us. I don't think that's the best way of avoiding war."

Dayan also said he was pleased with the discussion he had Saturday with President-Elect Nixon. However he criticized William W. Scranton, Nixon's special envoy to the Middle East.

Scranton called for a more "evenhanded" American policy there.

The United States, Dayan said, is "not giving us anything that you can cut down and give a slice to the Arabs."

He also stated that Israel would accept a Middle East arms embargo without discrimination between Israel and its Arab neighbors.

Concerning the borders, Dayan said:

. We want real peace but we do not want to go back to the old lines; we want new borders.

TORONTO SYNAGOGUES AND ORGANIZATIONS

DEDICATION

* Adath Israel will hold its Hanuka service and dedication ceremony tonight. The Holy Ark in the Youth Chapel will be dedicated in memory of late member Moe Fruitman, donated by friends and relatives.

Rabbi Schild, Cantor Kirshblum and the Synagogue Choir will participate.

* A Hanuka part was sponsored last Sunday morning by Brotherhood.

* The Adult Study Committee tendered a Hanuka party to mark the midterm of its study season last evening. A movie was featured.

SAME OFFICE

Kurt Rothschild was re-elected unanimously vice president for the Ontario Region of the Union of Orthodox Jewish Congregations of America recently at the national convention of the Orthodox Union.

INSTITUTE

* B'nai Israel Beth David Congregation, under the sponsorship of the Adult Education Committee, held recently a Contemporary Affairs Institute. Discussion: Confrontation in the High Schools. Participants: Saul Cowan, trustee, North York Board of Education, moderator; Clare W. Perry, executive assistant OSSTF; H.H. Mosey, principal, Forest Hill Collegiate; Mel Shipman, president, Wilmington Home and School Association; John Adams, president, York University Student Council; Marshall Green, student, York University; Francis McInerney, student, Lawrence Park Collegiate. Cochairmen were Jack Jacobson and Bernard Rubin.

* Brotherhood will hold its annual Hanuka party Monday, December 23rd, for children of the congregation and Hebrew school. A full length movie will be shown; each child will receive a gift. Joseph Feldt is president.

HANUKA PARTY

Men's Club and Sisterhood of Beth Am held a Hanuka party last Sunday evening.

MEETING

A general meeting of Shaarei Tefillah Congregation was held last evening. Amendments to the Constitution was discussed as well as plans for a Chai celebration.

CZENSTOCHOVER SOCIETIES

Sparked by the enthusiasm and persistent effort of Sam Yakubowicz, Sam Gelkopf and other officers of the Czenstochover Aid Society and Hilfs Farein, a record breaking total of advance sales of State of Israel Bonds already has been achieved towards the target of $50,000 set by the organization for the 1968 campaign. The climax of the effort will be celebrated tomorrow evening at Beth Torah Synagogue on the occasion of the tribute dinner and dance honoring veteral Israel Bonds leader Abraham Weinstock. An outstanding program will be presented, with Steve Gaynor of New York as guest speaker and Bill Berle's orchestra and entertainers providing the musical highlights.

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LADIES INVITED NO SOLICITATIONS

ISRAELI HELPS FREE GERMAN

Hanover (JCNS) - Eighteen years ago Willi Friedrichs was sentenced to life imprisonment because a bank messenger he attacked had died in the struggle.

On Sunday, Friedrichs walked out of prison at Celle, near Hanover, a free man, his sentence commuted by President Luebke of West Germany, in recognition of his "Pimpernel" role in hiding a number of Jews at the risk of his life and without reward in his billet while serving as a mechanic in Poland during the Second World War.

Among the people he saved from concentration camp were a mother and child and a doctor.

At his trial and in succeeding years, Friedrichs kept his role secret, but in 1964, one of the people he rescued, Lea Ben-Khorin, who lives in a kibbutz in Israel, described at a memorial meeting for victims of Nazism how he had obtained Polish papers for her. With these she found a job in Munich.

Hearing the story, Mr. Israel Shiloni began inquiries which traced Friedrichs at about the same time that Dr. Heins, Friedrich's counsel, was obtaining information about his client's wartime record.

In 1965, Friedrichs's life sentence was commuted to 20 years' imprisonment, but by this time Mr. Shiloni had set in motion a campaign to help the jailed man.

Affidavits were obtained and signed, a petition was drawn up, there was lobbying of organizations in West Germany and other countries and now President Luebke has acted.

AT RECENT TORONTO ZIONIST COUNCIL LUNCHEON CLUB.-(From left to right) Rabbi David Monson, chairman; Dr. Mark Zimmerman, immediate past president, TZC; Robert Hall, vice president, TZC; Dr. Max Glassman, vice president; Marvin Blackstein, treasurer.

SURVIVORS OF FASCISM HAVE SILVER ANNIVERSARY

by Pytor Yashchenko, APN Correspondent

Rostov-on-Don. On October 14 five former prisoners of the fascist death camp of Sobibor in Poland, where half a million Jews were annihilated, came to Rostov-on-Don (in the south of Russia). They met for the purpose of seeing one another again and for observing the 25th anniversary of the heroic rebellion of the inmates of the fascist camp.

These are the names of the survivors of Sobibor living in the Soviet Union: Alexander Pechersky, Semyon Rozenfeld, Aleksei Vaitsen, Naum Plotnitsky, Arkady Vaispapir and Yefim Litvosky. The guests were welcomed by Alexander Pechersky, the leader of the uprising, who now lives in Rostov-on-Don.

The city public gave a warm greeting to these courageous people. The ceremonial part of the memorable meeting was held in one of the largest halls of the municipal Palace of Culture. Alexander Pechersky made a speech recalling the tragic days they had spent in the camp.

"It has become common knowledge in our times that the SS fascists had created the Sobibor death camp for the 'solution' of the so-called 'Jewish problem'," he said. "This was a devilish factory for destroying people. The unfortunates were brought to the camp in trainloads and put to death in gas chambers. After 25 years I can still clearly visualize the evil image of Kurt Bolender, a professional murderer and sadist in the uniform of the SS, who was in charge of the third sector where the gas chambers were located. He called his dog 'Man' and when he set it on the Jews he would shout: 'Take them, Man. Take those dogs!'

"We shall never forget or forgive the fascists their savage crimes. I appeal to all people of good will to be vigilant! We cannot permit such a nightmare to occur again!"

Writer Valentin Tomin, one of the authors of the book "A Return Is Undesirable", greeted the former prisoners of Sobibor. This book, two impressions of which were published in the Soviet Union, describes how people were annihilated in Sobibor and tells in great detail about the rebellion of the inmates of the camp on October 14, 1943 with documentary accuracy.

The pioneers of the unit bearing the name of Alexander Pechersky presented the former prisoners of Sobibor with bouquets of bright flowers. During the meeting a telegram was read to the gathering sent by Soviet public figures, as well as a letter addressed to Pechersky from Thomas Blat, a survivor of the death camp now living in Philadelphia. Last year he attended the trial of the executioners of Sobibor held in Hagen, a city in West Germany.

"I experienced a very morbid feeling when I saw all those criminals right next to me," wrote Thomas Blat. "If I did not have a family I would have bought some granades in a shop in America and thrown them at the accused and at the judges, who were yawning with boredom as the witnesses in the duration of nearly a year related the torments and suffering experienced by hundreds of thousands of people. The accused at the bar grinned and cracked jokes, because they were confident that the law was on their side. These 'heroes' who manhandled women and children in no way resembled people dedicated to some idea. They had worn the SS uniform merely for the purpose of satisfying the lust to kill ..."

Fourteen of the survivors of Sobibor now live in Israel. On behalf of his friends attending the meeting Alexander Pechersky sent them a heartfelt letter.

RESTRICTIONS EASE UP BETWEEN ISRAEL, OCCUPIED AREAS

Jerusalem (JCNS) - Restrictions on the movement of vehicles between the administered areas and Israel proper, imposed last week, have damped down, although by no means, ended intercourse. The new regulations, imposed following the Mahane Yehuda bomb explosion, are aimed at keeping a check on all vehicles moving from these areas into Israel.

Meanwhile, the ban imposed the previous week on vehicles crossing the Jordan bridges in either direction has had the effect of seriously inhibiting trade between the administered territories and Jordan. It is not expected, however, to cause much hardship to the farmers of Judea and Samaria since Israel is able to absorb all their produce. Jordan, however, may be hard hit as these territories have been her major supplier of foodstuffs.

The new regulations provide for persons wishing to drive into Israel proper from Judea, Samaria and the Gaza Strip, to secure a permit for the vehicle, as well as a personal one. The vehicle permits are of three sorts: long-term, for certain known and trusted individuals; short-term, for defined purposes, and a single-journey trips for a specific purpose along a specific route.

However, the restrictions have so far had hardly any effect on the large numbers of persons from the territories who work in Israel - their number is estimated at between 12,000 and 20,000 (apart from the 8,000 from East Jerusalem). They are almost all laborers, and it is not from this class that terrorists come. A further 3,000 Arabs are expected to find work in Israel at the peak of the citrus season next month.

The wives of two prominent Jerusalem notables were arrested last week for hostile activities. One is Zaida al-Khatib, 40-year-old wife of former Jerusalem Mayor Ruhi al-Khatib who was banished across the Jordan last March for nefarious activities. The second is Maliha al-Husseini, aged 54 years, a member of the prominent family of that name. Both are believed to have attempted to incite the local population to disturb the peace.

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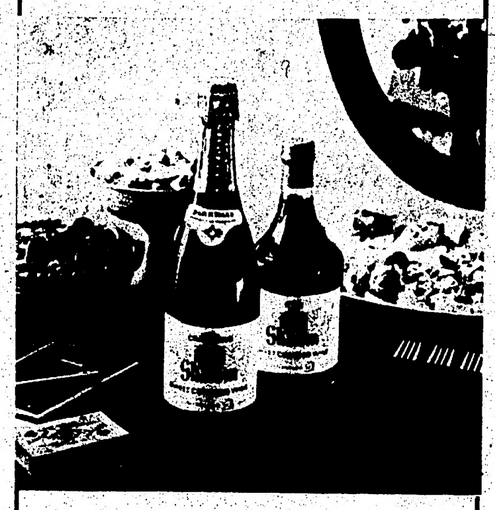

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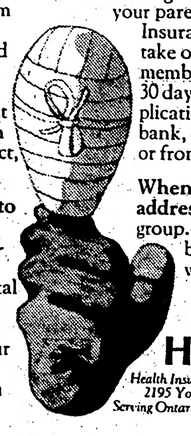

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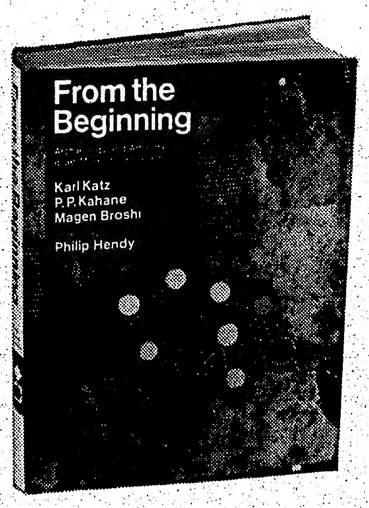

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OPINIONS

HEBREW SECOND TONGUE FOR CANADIAN JEWS?

by Baruch Rand,
director, Keren Hatarbut

Sixty-two percent of adults studying Hebrew in the Keren Hatarbut adult education system are motivated by their recognition of Hebrew as the Jewish national language. Twelve percent plan to emigrate to Israel while thirty-four percent study the language because they wish to follow their children's progress in Hebrew school. These are some of the findings from a statistical questionnaire completed by 242 of the 361 adults currently enroled in the twenty-five Keren Hatarbut classes of conversational Hebrew in Toronto.

Should this trend continue, Hebrew eventually may become the second language of Canadian Jews linking them culturally with their brothers in Israel and throughout the world. There is evidence that the popularity of Hebrew is on the upsurge. To judge from the enrolment in the Keren Hatarbut adult education system, the study of Hebrew has doubled during the past two years. Enrolment has expanded from 182 in 1966 to 306 in 1967 and to 361 in 1968. Much of the increased interest in 1967 no doubt was due to the general revival of Judaism in the Diaspora in the wake of the Six Day War. However, it is most encouraging that the enthusiasm for Hebrew has increased in 1968.

An important step in the spread of Hebrew has been made by Keren Hatarbut with the incorporation of a number of synagogues into its adult education system thereby enabling a large segment of the Jewish population of Toronto to attend Hebrew classes in its immediate neighborhood. The synagogues presently associated with Keren Hatarbut are Beth Emeth, Beth Tikva, Beth Tzedec, B'nai Israel Beth David and Shaarei Shomayim. Negotiations are underway with Adath Israel and Beth Sholom. In all of these centers, modern audio-visual method, B'yad Halashon, developed by the Israeli scholar, Reuben Yalon, at the University of Washington, will be held by Keren Hatarbut. Twenty-six teachers from various Hebrew schools in Toronto will participate.

In order to accommodate the anticipated increase in the number of adults that will undertake the study of Hebrew here next year, Keren Hatarbut successfully has concluded negotiations with the North York Board of Education to incorporate the instruction of conversational Hebrew into the latter's program of adult educaton. Two study centers have been designated for this purpose: Bathurst Heights Secondary School at 640 Lawrence Avenue West and Northview Heights Secondary School, 550 Finch Avenue West. Classes will be held either on Tuesday or Wednesday, once weekly, from 7-9 p.m.

The teaching of Hebrew to adults is but one of the numerous activities of Keren Hatarbut, the Canadian Association for Hebrew Education and Culture. The Association recently has been incorporated as the arm of Hebrew culture of the Federated Zionist Organization of Canada. It is headed by young and capable leaders some of whom are: Robert Eisen, president; Irving Matlow, vice president; Alex Chernick, vice president.

Keren Hatarbut is a recognized agency of Israeli culture, a fountainhead of Hebraica in this country. Hebrew speaking scientists, educators, artists, writers and lecturers of Jewish interest are invited to address the Hebrew speaking public in Toronto approximately twice a month. Each activity is followed by group singing and a friendly get-together over coffee to chat in Hebrew.

Among recent lecturers was Maisir Nashif, an Israeli Arab now studying for his PhD. at the University of Toronto. He discussed with frank insight the situation of the Arabs in Israel and their attitudes towards the state in which they live and the Arab world surrounding them. Also addressing the Keren Hatarbut audience were the Israeli poet and writer, Abraham Broides, the Jewish educator and writer, Dr. I. M. Biderman of New York, and the Israeli performer, Tova Ben-Tzvi. Some of these activities are carried out in conjunction with Beth Tzedec.

Of general interest is the Hebrew choir and drama group of Keren Hatarbut. In addition an annual Purim Festival is held including a masquerade ball, Purim food and an outstanding Israeli ensemble. This year the Ayalons will entertain at the Purim Ball. Keren Hatarbut also is planning an Israeli Film Festival of the best full length Israeli features available, and a permanent Hebrew Book Club.

Keren Hatarbut leadership has recognized that any prospect of Hebrew becoming a living language in this community depends on the attitude of Jewish youth. Unfortunately only a small percentage of Jewish youngsters receive Hebrew education after bar mitzva, thus losing whatever Hebrew foundation they have built during their elementary studies. Such a situation is intolerable and endangers the cultural future of Jews.

A step to remedy this situation recently has been taken by Keren Hatarbut in conjunction with Beth Sholom. A plan is under consideration to establish a Hebrew school for teenagers which will meet once a week for three hours. A new approach to teaching Hebrew and Hebrew culture will be introduced. The methods will be those used with adults, entirely audio-visual. Slides and movies will be utilized to initiate discussions. The new method will be both attractive and concentrated, with the central purpose of creating a desire in the youngster to proceed with his Hebrew education once he leaves the secondary school system.

To supplement Hebrew education in the schools, Camp Massad has been redesigned to meet the needs and desires of the youth. Although under the auspices of the Zionist Organization of Canada, Camp Massad's cultural program is run directly by Keren Hatarbut. Its main purpose is to create an atmosphere and physical milieu wherein Hebrew and Jewish living are experienced.

It will be some time before the ultimate goals of Keren Hatarbut can be attained even partially. However, it is the continuous effort and stimulation of a capable and daring leadership which keep Hebrew culture growing. Above all, the success of the Hebrew enterprise depends upon the response of the Jewish public, the support and encouragement which it is willing to contribute to those directly involved.

MAJOR STEP IN AMERICAN INTERFAITH RELATIONS

New York (JCNS) - The formation of a high-level committee of Catholic, Protestant and Jewish representatives for consultation primarily in urban crises was described as a major development in the history of American inter-faith cooperation by Rabbi Jacob Rudin, the president, at the annual dinner of the Synagogue Council of America, in New York on Sunday.

The rabbinical and congregational associations of the Orthodox, Conservative and Liberal communities are represented on the Council.

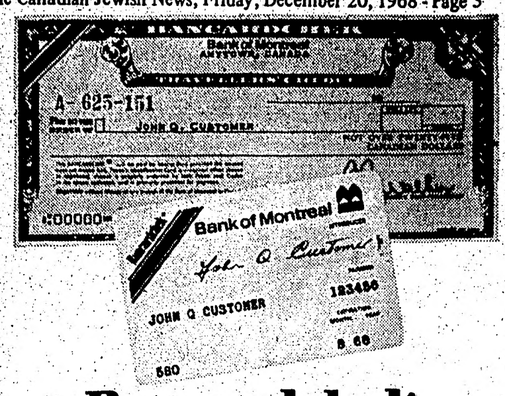
Membership of the committee consists of Rabbi Henry Siegman, the executive vice-chairman of the Synagogue Council of America; Dr. R.H. Edwin Espy, the general secretary of the National Council of Churches; and Bishop Joseph L. Bernardin, of the United States Catholic Conference.

RECOGNITION FOR BONDS -- Beth Sholom Synagogue, pioneer congregation in the State of Israel Bond campaigns of Toronto, climaxed its participation in the 1968 drive recently with a gala tribute dinner honoring brothers Harry and Jack Barkin for their inspiring leadership over the past decade-and-a-half on Israel's behalf. The distinguished Western Wall Awards were presented to the honorees in recognition of their outstanding service. Fred Grossman and Frank Cadesky, Israel Bonds cochairmen for Beth Sholom also were cited for dedicated service and were the recipients of the Israel Service Awards.

Shown, left to right, are: Fred Grossman, Mrs. Harry Barkin, Harry Barkin, Joey Adams, guest speaker, Max Shecter, chairman of the Board of Governors, Toronto State of Israel Bonds. Mrs. Jack Barkin, Rabbi Dr. David Monson, Jack Barkin, Frank Cadesky. (top photo).

Yorkdale Lodge, B'nai B'rith, culminated its Israel Bonds effort at a tribute dinner recently at Adath Israel Synagogue when the guest of honor was Jack I. Hauer. General S.L.A. Marshall, distinguished military analyst, was guest speaker. Presentation of the Western Wall Award was made to the honoree by Morris Waxman, over-all Israel Bonds Chairman for Toronto B'nai B'rith. Jack Weinberger, Bonds chairman for Yorkdale Lodge, received the Israel Service Award. Milton Turk served as dinner chairman.

Shown here, left to right, are: Morris Waxman; Jack I. Hauer; Mrs. Hauer; General S.L.A. Marshall; Milton Turk. (bottom).



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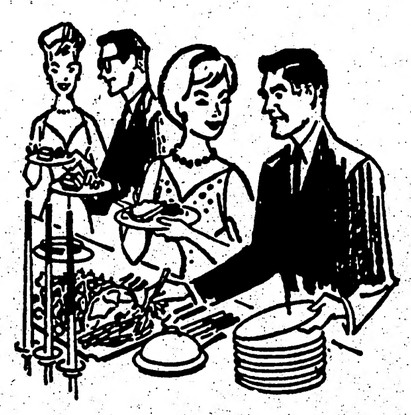

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HONOREE - Syd Cadloff, who will be honored at a dinner on Sunday, January 16th, by Davis Lodge, B'nai B'rith in conjunction with Montreal State of Israel Bonds. Guest speaker will be Israeli Minister of Development, Josef Almogi.

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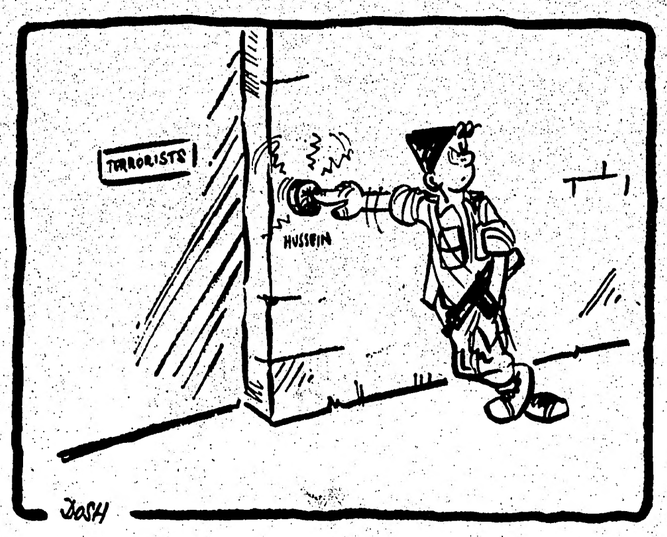

Nobody notices it when I press the button.

Maariv, Tel Aviv

BOOKS OF THE WEEK

UNHERALDED JEWISH ARTISTS

by Dr. Arnold Ages

Jewish Artists in America. By Jacob Rashell. Vantage. 197 pp.

While most people are aware of the "big" names in Jewish art, there has been relatively little written on some of the lesser known Jewish artists. Jacob Rashell has taken upon himself the task of introducing a series of Jewish painters whom he feels merit attention.

His accounts of artists, such as Glicenstein, Mainievich, Lozowick and Biberman, are intensively personal ones; this lends an air of warmth to his narrative. With one exception, the author visited and interviewed the painters discussed in his volume.

Before describing the artistic skill of each personality, he tells briefly the main biographical details and tries to show how the artist's life influenced his creative work. An especially interesting figure in this regard is William Gropper whose proletarian background (for awhile he was a dishwasher in a Bowery restaurant) can be seen in the mordant cartoons and drawings he made during his association with radical publications such as The New Masses and the Liberator.

Rashell has been wise in his essay not to try to give a definitive answer to the question, "What is a Jewish artist?" He admits that some of the eighteen painters in his study are only tangentially Jewish. In his introduction he divides them into those who are saturated with Jewish feeling, those for whom social justice is all important and finally those for whom aesthetic considerations come first.

The author also delves into the reasons why Jews do not have a tradition of visual art, ascribing the reason to Biblical injunctions against idolatry. Jewish Artists in America contains twenty-four plates illustrating the various themes pursued by his subjects, and the book is an excellent primer for those interested in a neglected facet of Jewish life.

THE DIFFERENCE

CHRISTMAS AND HANUKAH

One of the cliches used in connection with this holiday season—dear to our non-Jewish neighbors because of their loyalty to their faith and loved by us for its joy—is that Christmas is Jewish Hanukah and Hanukah is the Jewish Christmas. This oversimplification which stems from some apologetic Jews who fear to stress the difference in religion has brought about such outlandish terms as a Hanukah bush.

This is false thinking for there is no Hanukah bush. There is the menorah which, according to the Halakha, should stand exposed to be seen by all so that the miracle of Hanukah be proclaimed. The Rabbies called this command "pirsumay nissa", demonstrating to all the relevance of the Hanukah miracle.

In our opinion to state there is a similarity between Hanukah and Christmas is not respectful of the religion of others. We live in a world where we demand tolerance, respect and the right to differ in political and religious belief. It is with profoundest respect that we look upon the adherence of Christians or Moslems to the principles of their faith and traditions. We demand the same.

Thus in this season it is incumbent upon parents and school to teach the children the essence of our own beliefs, of the meaning of Hanukah, and not equate it with the religious customs of others.

Hanukah is not Christmas nor is Christmas Hanukah. The coexistence of both separately spells freedom and equality for all and the right for every citizen to worship as he believes.

No 'crystal night' in New York

REPORTS JCNS NEW YORK CORRESPONDENT RICHARD YAFFE

OFFICIALS of the Yeshiva of Eastern Parkway, which was gutted by fire and its precious sifrei Torah destroyed, consulted advertising and publicity experts about how to word an advertisement in the "New York Times," appealing for help to rebuild their institution.

Someone suggested using a large picture of the yeshiva in flames, captioned: "Kristalnacht, U.S.A.!" but calmer heads prevailed. The picture will be used, but the caption will merely ask readers to help wipe out the shame of this tragic incident.

For there has been no "Crystal Night" and the differences between what has been happening here to yeshivot and synagogues and what happened in Nazi Germany on that tragic night in 1938 are too obvious to need elucidation.

Here, there is no discernible conspiracy, and no apparent connection between vandalism and desecrations in one neighbourhood and those in another, except for the well-known fact that the news of one incident gives youngsters elsewhere the idea of trying it for themselves.

Nor can it be said that these incidents are restricted to a particular kind of neighbourhood — black, or Irish, or affluent, or middle class.

In Bay Side, Long Island, the Jewish Centre has had five incidents this year. The first three were burglaries and the other two, both in October, were desecrations.

It is a middle-income community, composed in almost equal parts of Jews, Catholics and Negroes. There has been no racial or inter-religious tension of any kind in the area.

In Brooklyn a yeshiva in East Ninth Street has been desecrated almost every Hallowe'en, yet the school and its rabbis and teachers have had the best of relations with the entire community, which is essentially white. Indeed, its Roman Catholic neighbours use the yeshiva's auditorium for community affairs.

Four arrests were made after the last desecration at the end of October, and all of the culprits were found to be white, of Italian parents, and all fifteen or sixteen years old.

Since they are "infants" in the eyes of the law, it has not been possible to talk to them, or even learn their names, so there has been no questioning them as to their motives.

Yeshiva arson

The major catastrophe in recent days has been the arson at the Yeshiva of Eastern Parkway. It used to be situated in the heart of the Bedford-Stuyvesant black ghetto, and moved to its new site about two years ago, so as to be nearer to its student body, since no Jews remain in Bedford-Stuyvesant, once a Jewish centre.

There had been considerable tension while the yeshiva was in the black ghetto, and if the rabbis and teachers thought they would have peace in their new neighbourhood, they soon found themselves mistaken.

There have been many burglaries, and in the search for the arsonists, police found tape recorders, typewriters and other articles stolen from the school in the homes of various teenagers who have, however, not been charged with arson.

At the Hebrew Institute of University Heights, in the Bronx, in addition to the considerable fire damage caused by vandals, four youngsters were caught chalking swastikas on the walls. Three were Catholics and one was—a Jew.

Some of the incidents in which there have been no arrests, took place in areas where black-white tension exists. For example, there were two incidents of vandalism in the Utopia Jewish Centre in the Borough of Queens, in New York City, committed on Friday evenings after social events held in an integrated black-white high school near by.

Memories of Europe

I spoke to officials of Jewish defence agencies, and they are as one in believing that there has been no "organic effort" involved in the many recent incidents, and that while vandalism has taken place in synagogues, it has also taken place in institutions of other faiths.

None of these assurances, of course, satisfies the heads of the yeshivot and the rabbis of the synagogues who, in the main, have had personal experience with such matters in Europe.

They tend to look askance at the defence agencies, believing that they pay too little attention to Jewish needs and too much to the Negro problem.

Police are treating the matter as a crisis, and are determined to put it down. And, of course, the Mayor, Mr. Lindsay, has not only spent personal effort on the matter but has put some of his top aides to work on it. Part of their job is to assure the nervous heads of yeshivot that the city is doing all it can. Their hardest job will be to prove it.

MOSLEY AND THE JEWS

by David Weitzman

Mosley's autobiography reveals a man, arrogant, impatient, full of ideas, but essentially a lone wolf; with ample means, considerable talent and the gift of oratory, he had every opportunity of rising to the topmost heights in political life, but his book (just published) is a record of dismal failure, almost tragic in its depth.

As the leader of a movement which brought to the Jews acute distress and fear, his story will be studied with particular interest.

This is the man who can recount "the high regard he had for the talents and character of Sir Alfred Mond and Sir Herbert Samuel", for Leon Blum, "a highly intelligent Jew", for Sir Philip Sassoon, "a most engaging and likeable fellow', for his friend, Sir Charles Mendl - and yet, in October 1934, at the Albert Hall rally, speak of two kinds of Jews - big Jews working in secret and little Jews in the street . . . "The Liberal Government admitted the sweepings of foreign ghettoes to Britain."

In his chapter on "Jewish Opposition, etc.", he puts up the defence: "Antisemitism was not our policy, for I never attacked the Jews as a people. I never attacked any man on account of race or religion, and I never shall." He strongly insists (methinks too much) that his antagonism was only against Jewish interests which wished to embroil Britain and Germany in war.

To the Jew who lived through and saw something of fascist activities in Britain, these statements appear to be so astounding that one may well look at the evidence.

There is his own statement in his booklet "Fascism" that, in the fascist State, Jews who do not prove themselves good citizens will be deported; those left will be treated as foreigners with none of the rights of Britsh citizenship.

And what of his henchmen, Chesterton and Joyce, clearly virulent antisemites? What of his underlings, who, in meeting after meeting, used the most violent antisemitic expressions? What of "Blackshirt" which, week after week, did not lack antisemitic material? What of the apparent deliberate attempt to rouse feeling by fascist marches through heavily populated Jewish districts?

Mosley recognizes that he was joined by men whom he himself describes as "the hard core of hard-boiled antisemites". He says: "In general principle I make no apology for having accepted the support of some such men in the struggle which Jews began." His excuse is that Britain too accepted alliance with Soviet Russia for war purposes. His plea that "it took some time and trouble to get rid of them" sounds very thin when it is remembered that Beckett, Chesterton and Joyce remained with him certainly till 1937.

He says: "It will be found I soon eliminated these men from the party, if after due warning they persisted in attitudes and utterances contrary to party policy. These are the people who believe in a world conspiracy by the Jews which always seems to me the most complete nonsense."

I myself, in December 1947 in the House of Commons, drew attention to fascist meetings in Ridley Road and Hereford Street held week after week, where such expressions were used as "Jews lived off brothels"; "the scum was allowed to concentrate here"; "Hitler did a good job against certain people"; "Jews are filthy parasitic vermin, feeding on the political body of this country"; "Hitler closed the doors of his gas-chambers too soon".

He says in his book: "Party journals were in other hands because I was often absent from London and I do not accept responsibility without effective authority". The leader - to whom fascists owned strict obedience - was unaware of the scurrilous publications in "Blackshirt" in issue after issue:

His plea that violence was only used in self-defence, is amply refuted, to take one instance only, by the evidence of Conservative members of Parliament and Ritchie-Calder who were present at his notorious Olympia meeting.

In his interviews in 1935 and 1936, Hitler impressed him as in no way insane. He very kindly writes that although Jews might be "suspected of relentless enmity to the State", this was "no excuse for killing helpless persons who, as individuals, had committed no crime". He puts forward the oft-repeated contention, for what it is worth - that the mass of the S.S. could not possibly have known anything of Hitler's crimes.

The wealth of evidence surely establishes that his movement was malignantly antisemitic. To accept his plea in defence that he was no antisemite would mean extraordinary ignorance on the part of the accepted leader - even if one disregarded his own actions and sayings.

Mosley was a man with many sound ideas in the political field, some of which have secured acceptance today. But for his arrogance and inability to brook delay he might well have contributed in no small way to the good of Britain. His contempt for the "old gang", the politicians of other parties, his impatience at his failure to implement his views by democratic means, led him to decide he would get his way by force, which is of the essence of fascism.

He launched "a crusade against Jewry" as, according to his sister-in-law, Baroness Ravernsdale, he "argued . . . that a dynamic creed such as fascism cannot flourish unless it has a scapegoat to hit out at, such as Jewry".

Sir Oswald Mosley's book is the story of a man who took the wrong turning. To the Jew he represented a terrible menace; he still provides a real warning.

(Mr. Weitzman, Q.C., is M.P. for Stoke Newington, London, England.)

Rabbi Samuel Teitelbaum and students of the Eastern Parkway Yeshiva examine a burned Torah scroll.

ASK THE RABBI

JCNS featurette

Would you say Chanucah is a nationalistic festival?

In so far as it celebrates a national victory and centres on the idea of Jewish peoplehood Chanucah can be said to be a nationalist festival. In the State of Israel, for instance, even non-religious Jews observe it for this reason. But it is to the credit of the great Jewish teachers that they never tired of preaching the religious ideas associated with Chanucah. Thus, the miracle of the oil, rather than the victory of the Maccabees, is referred to in the Talmud. Similarly, the standard prayer for the festival speaks particularly of the Torah, the holy sanctuary and the delivery of the weak, the righteous and the pure. The Maccabees themselves fought primarily for religious values and religious liberty. It is generally acknowledged that the brave men and women who gave their lives during the revolt against Antiochus are the first examples in recorded history of martyrdom for a religious faith. Without their victory there would have been no Judaism and, for that matter, no Christianity or Islam. As in other Jewish festivals a strong particularistic note is sounded, but the wider, universalistic vision is certainly not overlooked.

I have heard contradictory explanations for the Chanucah candles. What is their origin?

The reason given in the Talmud (*Sabbath* 21b) is generally quoted. This is that when the Hasmoneans rededicated the Temple they found that all the oil for the candelabra had been contaminated, except for one small jar sufficient for only one night. By a miracle this burned for eight nights until fresh oil could be prepared. However, in the *Second Book of Maccabees* (10. 5-7) it is said that when the Temple was rededicated the Hasmoneans celebrated eight days from Kislev 25 to correspond with the eight days of Tabernacles. This would appear to be the original reason for the eight-day feast, but later the *motif* of the miracle of the oil was introduced, expressing the idea of the victory of the spirit. The suggestion has frequently been put forward that originally Kislev 25 was an agricultural feast connected with the winter solstice, a period on which many ancient and modern peoples kindled lights, and that this was later utilised to commemorate the victory of the Maccabees. Even if this is correct there is nothing basically offensive in the idea that our people freed an agricultural feast from its pagan associations by connecting it with an historical event of the utmost importance for monotheism (similar explanations were given by Maimonides for other rituals).

What is the correct order of kindling the Chanucah lights?

The first candle is placed at the extreme right of the menorah. On the second night a further candle is added to the left of the first, on the third night a further candle to the left of this and so on.

But the candles are *lit* from left to right. Since "right" symbolises justice and righteousness the idea behind the procedure seems to be that man should always direct his life and thoughts towards these ideals, by working up to them, as it were.

Letters to the Editor

JEWS FOOT THE BILL

Dear Editor:

Did you know that when Westminster Abbey, one of the finest of all Gothic monuments, was rebuilt in 1245, the cost was borne by the Jews of England?

At that time, England's Jews were heavily taxed, not only when they died, but also on many occasions during their lives.

Two of the greatest financiers of that time were David of Oxford and Moses of Hereford. David's wife, who bore the quaint name of Licoricia, was made to contribute over 2,500 pounds to the building fund. Moses was taxed even more severely, paying some 3,000 pounds, while other prominent Jews of the time gave silver and jewellery.

Earlier, a special exchequer to deal with the money collected from the Jews had been set up, with branches in many of the main provincial communities.

Many towns today have streets called "Jewry". Some say that these refer to the old exchequers, others to the fact that they were the areas in which most of the Jewish population lived.

The word "Jewry" probably came from the French name, "Julerie". London's "Jewry" originally extended from Cheapside to Ironmonger Lane, where the first synagogue was situated. As time went on, other settlements spread across the growing capital.

Henry III established a special exchequer, or "Jewry", at Westminster which dealt with the large sums of money required for the building of the Abbey by the banks of the Thames.

Perhaps you have a "Jewry" in your town or city? Try to find it and look up its history in your local library or record office.

MICHAEL WEBBER

RESENTS SLUR

Dear Editor:

I wish to protest against your attack on the certain retired rabbi" in your Dec. 6th issue.

This man is an idealistic worker for world peace, and has done nothing to provoke your censure.

GEORGE GOLDBERG

Toronto 7.

Sermon For The Week

GENUINE BROTHERHOOD

The chapter of the Torah read this Saturday in the Synagogue, Mikketz, deals with the end of Joseph's long and unjust imprisonment. He is recalled from the dungeon to interpret Pharaoh's dream, and is lifted not only into freedom, but to the grandeur of high Egyptian office.

But this week we also learn about another and more important finale; an ending to all the hatred and jealousy that had marked the relationship between Joseph and his brothers. The chief purpose of this chapter is to teach us not so much a lesson as a method. When we study Joseph's treatment of his brothers, (as they come to Egypt to buy grain), we can see a man embark on a premeditated and successful plan to convert old hatred into new love, and former strife into brotherhood.

His method: Joseph accuses his brothers of being foreign spies, and threatens to imprison all of them unless they can substantiate their story by producing the missing brother, Benjamin. Later, he consents to allowing one brother to remain in prison as surety for the others. In this way, some of the brothers are forced to volonteer their lives on behalf of the others. They who once stood at the verge of fratracide, rise to the demands of martyrdom. The life and death significance of what it means to have betrayed a brother is brought home to the guilty in the most dramatic fashion possible. True, Joseph caused his brothers to undergo painful experiences, but are not the strongest bonds of brotherhood forged when one man elects to suffer for the sake of his brother?

As he watches his brothers increase in feeling for each other, and in repentance of their crime, Joseph strives to dampen his temptation to reveal his identity: "And he turned himself about from them and wept." "And Joseph made haste; for his heart yearned toward his brother; and he sought where to weep; and he entered into his chamber and wept there." "Then Joseph could not refrain himself before all them that stood by him; and he cried: 'Cause every man to go out from me!"

Who can read Mikketz and not weep with Joseph?

We have before us the universal story of brothers reuniting. Still, there is a Jewish touch added to this universal epic. For we do not see the brothers running to reunite. In fact, Joseph *waits*, loveingly and patiently for the moment of reunion, for the time when all the brothers will be ready and able to declare brotherhood with full hearts.

Each year, a Jewish festival of unity and brotherhood falls durring the week following Parshat Mikketz. Our Chanukah, however, is not a festival of brotherhood in the exact sense in which that term is used by some contemporary thinkers. There are those people who would have us believe that we cannot feel genuine brotherhood towards our fellow men if we in any respect consider ourselves their moral superiors. They insist that all men, except those who infringe the civil law, are morally equal. By their logic, it follows that we should compromise what we consider to be our superior virtues and values in deference to those whom we had thought of as less virtuous and less value-conscious. This is the story of the parents who rather than raise their children, learned to dance like them, and of the professor, who rather than educate his students, learned to dress like them.

When we study the behavior of Joseph, we discover a very different notion of the relationship between brotherhood and morality. Joseph certainly had no doubts that he was more virtuous than his brothers. He realized that had he revealed his identity to his brothers the first time he saw them, their relief over discovering him alive would have been short lived. Before long their original hatred and jealousy of him would have returned. Joseph therefore determined on building the characters of his brothers to the point where they would be able to experience sincere brotherhood. He wanted them to reach his moral level; he did not want to stoop down to their's. The employment of this method did not mean that Joseph lacked love for his brothers. On the contrary, what but deep love could have motivated the painful silence he was required to keep, if his identity was not to be prematurely revealed?

By the same token, Chanukah is a holiday of brotherhood, but not at the price of compromise of virtues and values. For the historical fact is that not all Jews stood together against the Greeks in the Maccabeean wars. In truth there were many Jews, (assimilationists), who sympathized with the Greek occupation, and fought on the side of the Greek armies. Moreover, civil strife continued beyond the lifetimes of Judah Maccabee and his brothers. His nephew, King Jochanan Hyrcanus, at first supported one party, then the other. There were persecutions in the reign of the next Hashmonai King, Alexander Jannai; and outright civil war between his sons after him.

Our ancestors who liverated Israel from the yolk of the Selucid-Greek kings were certainly just as great lovers of Jewish unity and brotherhood as any Jewish patriot alive today. Yet their notion of brotherhood did not require them to committ moral suicide through compromise with the forces of assimilation and wanton innovation. They met the militant among their enemies with arms, and the non-belligerents with patience, education, and love. No doubt the hearts of all Jewish men and women of feeling of those times, suffered the lengthy wait for true brotherhood in unspeakable pain. How could it be otherwise? We speak of the pain of a brother who cannot communicate with a brother. But, as the passage of time, in Joseph's case, eventually brought the moment when genuine brotherhood was possible, so it brought to the descendants of the Maccabees (in the time of Hillel and Raban Gamliel) a sound and a viable brotherhood.

Let us learn from our ancestors, and in the midst of our own differences, never cease to love one another. A man's mind cannot be changed overnight. But the breadth of his soul can grow every day if he lives in the hope that a genuine brotherhood can be possible in the not distant future. If we live in that hope, then brotherhood is almost ours now!

by Z. Wolkenstein
post graduate fellow (Kollel)
Ner Israel Yeshivah College (Toronto)

BULLETINS

Paris (JCNS) - "Un Mar a Jerusalem" ("A Wall in Jerusalem"), a film about 50 years of Zionism, has broken all box-office records in Paris.

There have been queues for all performances at the cinemas where it is on, including weekday afternoons.

The film, which was produced by M. Jean Frydman, a French-Jewish advertising executive, uses films from archives all over the world and includes many sequences never seen before.

It was directed by M. Frederic Rossif, who won fame for similar films on the Spanish Civil War and the 1917 Bolshevik Revolution.

M. Albert Knobler worked with him, and the commentary was written by M. Joseph Kessel, of the French Academy.

The Paris pro-Arab organization directed by M. Louis Terrenoire, a former Information Minister, has stationed Arabs and other youngsters outside the cinemas showing the film. They have been handing out anti-Israel pamphlets but so far there have been no incidents.

●

Jerusalem (JCNS) - Hebrew-language purists suffered a setback when last week the road to Jerusalem in which the Ethiopian Church is situated, was formally changed from "Street of the Abyssinians" to that of Ethiopia Street.

The Hebrew word for Ethiopia is Habash, the same root as Abyssinia. Some years ago when Kol Israel, the State radio, began using Ethiopia instead of Habash, it received instructions from the then Prime Minister, Mr. David Ben-Gurion, to stick to Hebrew, that is to resume using the word Habash.

However, the Foreign Ministry having pointed out that the Government in Addis Ababa prefers the use of the term Ethiopia and Ethiopian, Kol Israel and other official organs decided to use these terms.

But the little road by the church kept its name until just last week. Habash will now disappear into the realms of scholarship.

●

Tel Aviv (JCNS) - Israelis were ahead of the inhabitants of all other countries in the number of complaints they submitted to the State Comptroller, Dr. E.I. Nebenzahl, who has held the office since 1961, said in a lecture at Brenner house here.

He said the number of complaints by individuals continued to rise and it was already more than 3,000 this year. In Sweden, with more than double the population, there were only 2,000 complaints in a year.

However, in the period preceding, during and following the Six Day War no complaints were received by his office.

Dr. Nebenzahl pointed out that a section of his office was being organized as an Ombudsman's department to study private complaints against the authorities.

Israel is the first country where the Comptroller combines these duties, and the advantages or otherwise are to be discussed at the next international comptroller's congress.

Complaints by Israelis include the dirty state of some buses and railway carriages, and Dr. Nebenzahl said that people who daily go by bus had not yet "felt the results of the successful intervention on their behalf".

●

New York (JCNS) - Richard Yaffe, our JCNS correspondent in New York and at the United Nations, has been elected president of the Foreign Press Association, the 50-year-old organization of correspondents in the United States representing newspapers and other periodicals in some 60 countries.

Mr. Yaffe's election was unopposed. He succeeds Mr. Jean-Paul Freyss, of the Agence France Presse.

Mr. Yaffe, who has been the JCNS man in America for the past 15 years, has had a long career as a journalist in the USA and abroad. Among the posts he filled have been those of Foreign editor and war correspondent for the Newspaper "PM" and special Eastern European correspondent for the Columbia Broadcasting System in Poland, Czechoslovakia, Hungary, Bulgaria, Yugoslavia and Turkey.

Born in Reading, Pa., he received his higher education at Boston University, and Harvard University and has been an instructor of journalism at several universities. He has covered the United Nations since its inception, and is a founder of the American Newspaper Guild.

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TORONTO AFTER DARK

ANNUAL PERFORMANCE

The Nutcracker once again will be performed by the National Ballet of Canada at O'Keefe Center during the winter holidays, December 26th through the 31st. There will be ten performances; December 29th and 31st, matinee only to accommodate the small fry.

COMEDY HIT

Next Thursday through Saturday, January 4th, Neil Somon's comedy hit, Come Blow Your Horn, will be performed at the Royal Alexandra Theater. Featured are June Wilkinson and Sylvia Sidney.

CHILDREN'S OPERA

Amahl and the Night Visitors, an opera with a Christmas theme, for children, is being presented by the Royal Conservatory Opera School between December 14th and 21st at the MacMillan Theater, Edward Johnson Building. Weekdays are sold out; tickets still available for Saturday, December 21st, 1:30 and 4:00 p.m.

The opera deals with the young shepherd boy, Amahl, who meets the Three Kings on their way to Bethlehem to worship the newborn Child.

LIBRARY PRESENTATION

Pinnochio will be presented at Richview Library tomorrow afternoon by Studio Lab Theater Foundation.

AN ORIGINAL

Che Guevara, an original work written by Mario Fratti of New York, is being presented at the Toronto Workshop Productions company at 12 Alexander.

Cast includes Milton Branton, Keith Dalton, Mel Dixon, P.M. Howard, Gay Rowan and Ray Whalen. Joint TWP for this production are Calvin Butler, Jack Boschulte, Bob Newman, Milo Ringham and Cedric Smith.

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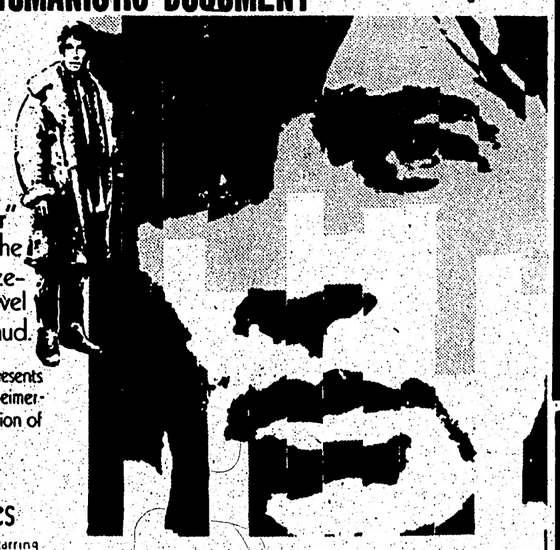
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What Israel means to me

TORONTO BOY RELATES EXPERIENCES

Stephen Shaul, 15-year-old student of the Community Hebrew Academy of Toronto and son of Dr. and Mrs. N.W. Shaul of Downsview, whose story reflects his feelings when he visited Israel last summer as a member of a student summer institute from the Junior Day High School of the Associated Hebrew Schools and the Community Hebrew Academy. He was a winner of the Bible Contest of the Toronto Board of Jewish Education which sent him to New York to compete in the national finals where he was among the top winners of his division.

Stephen Shaul

This past summer I have been fortunate enough to travel through Europe and Israel with a tour conducted by the Jewish Agency through my school, the Community Hebrew Academy of Toronto. On July 4 I set out and after spending a week throughout Europe I finally reached my goal, the Land of Israel.

Most Jews don't realize the importance of Israel, the land of our forefathers, the land in which our struggle for survival took place. We have a place in our hearts reserved for Israel, just as in this small land there is a place to be found for all of us. Now, after the trip is over, I realize what I was missing, what a wonderful feeling I was missing while I stayed away; but I hope to return and experience this feeling again, to reside there, never to let go of that feeling again.

On July 12th I boarded our boat at Venice. I still can remember my feelings of longing during the nights on board. For three nights I slowly paced back and forth, just thinking. Yes, it was I, and it was no dream; it was the fulfillment of a dream. The last night I gazed at the open sky; the heavens were lighted by countless numbers of bright stars. Tears slowly filled my eyes, tears of happiness. Then morning came and I gazed out at the port of Haifa. I disembarked from our ship the S.S. Dan and stepped on a paved sidewalk; this was Israeli land. I was trembling from excitement and my baggage grew light in my hands, I had renewed strength. It was wonderful to breathe the air, to walk the path and to feel the heat. Once again tears of happiness moistened my eyes. It was my land, I knew, I had sensed it, and now I shall always care for it. Israel is a land of a burdened people who carry many troubles but in spite of it it is a land of bliss.

My group and I travelled through a complete tour of the Galil, the northern portion of Israel, and also reached to the far east to the Golan Heights. Our people have accomplished miracles. When one stands and looks down it seems impossible to capture, but thank God, the impossible did occur. I visited the ancient sites at Caesarea, Megiddo, the ancient cities of Safad and Tiberias, Beit Shearim, and many other resort cities.

For two-and-a-half weeks I stayed in Yemin Ord, an area housing children. Afterwards we travelled to the sacred city Jerusalem, and spent the rest of our three weeks setting out for trips from our new base. We visited Beersheba, Avdat, Jericho, Arad and many other famous sites.

The citizens of this land are a proud people; proud of their heritage and proud of their achievements. The people received an unfavorable impression from the tourists, however, and sometimes show it in their attitude towards them. They do not, however, realize and understand our way of life, and to them it seems simple; truthfully I think it is simpler than their way of life. They are a people filled with determination and courage and above all have faith that they won't fall, they have faith in God and themselves.

Israel is a land for people either to begin new lives and continue living them, or, if necessity arises, it shall be a land to finish one's life if, God forbid, another war breaks out.

Many new industries are growing and Israel is rising slowly in industrial activities. With the aid of world Jewry many new cities are being built and settled. However, even with the modern new ideas, we always shall remember Israel's struggling past, which is our past. During my stay in Israel we visited many places which were erected in memory of our disastrous history. One-third of our people have perished, and we must always remember it. Such an institution is Yad Vashem near Jerusalem.

To walk down the streets and be surrounded by Jews gives one a unique sensation. To feel free, to walk proudly, is truly a wonderful experience. I now can begin to understand the minds of Israeli youth when they look forward to reaching the age of 18 to join the Israeli Defence Forces.

Israel is a land of natural beauty. The many rivers of the north, splashing down the mountainside, the towering green mountains and the gorgeous sunsets add to the scenic beauty. The sandy beaches that used to be barren a long time ago now are visited daily by tourists. It's such a wonderful land; a land suitable for its people, a land suitable also for us, yes, suitable for us.

Israelis greatly appreciate nature. They realize its necessity and they tend to improve it. Barren, rocky slopes have become the bases for sturdy tall trees. The people, especially the youth, carry a great responsibility. They have received the products, to have new ideas, new solutions to problems and new determination. New cities situated in the Negev are the products of this generation. These things depict the determination and tenacity of the people.

Israel is a treasure-hold for many of the historical findings of our world. Israeli soil not only holds treasures of archeological discoveries, they also hold treasures for every Israeli and Jew. The term Holy Land is right in this manner, for it is the land of the origin of many religions. We Jews find here the Cave of the Patriarchs in Hebron, the burial places of many of our great Rabbis, the graves of many biblical prophets, the site of the Holy Temple, which is held up by one of the most holy places in Israel, the Wailing Wall. The Wall stands, and it shall stand always.

Upon entering Jerusalem, I rushed off the bus and unpacked my bags, I waited breathlessly, and finally, later that night, I boarded a bus which took me to the Old City of Jerusalem; I reached the Jaffa Gate. My heart throbbed rapidly and I walked quickly through the Arab market within the gates of the Old City. I remembered that night, asking directions from a couple of people and then I reached a sloping road. I walked quickly downwards; my body trembled with every step. I saw the magnificent Wailing Wall. Finally I reached it, and felt the touch of stone on my lips. I stood there as most of the children of my group did, in the way all Jews should.

How fortunate the Israelis are. They are a people to be admired and envied. The work they have accomplished is miraculous. They built the land for themselves and also for us, therefore we are obligated to come and aid in the building of the land. They have erected fabulous universities to educate their children and these universities have become widely known in the modern world.

This trip was really a wonderful experience for me. However, I feel I lacked one important thing, at least I think it is very important, I lacked staying on a kibbutz and participating in the building of the land of Israel. Actually, working the lands, picking the fruit from the trees, all this I did miss; I did, however, share in the way of life of the Israeli people. A feeling of happiness followed me to every place I visited and stayed. The happiness, the singing, and dancing, I feel, were all implanted in my thoughts. I shall always remember that trip.

I realize now how different their way of life is from ours. I think their ideas and concepts of living are much more to be admired than ours; for they are living this life and they are part of a beginning. They are the beginners and builders. I hope, in the near future, to be in Israel and participate in the beginning of a new life; a life so different, a life so challenging that I dread to think of not experiencing it; a life so wonderful.

EL AL TO ABANDON ROUTE

Copenhagen (JCNS - Scandinavian airline officials are to meet here to discuss a common attitude towards Israel's request for landing rights for an air route from Copenhagen to a North American airport, probably New York.

El Al is not satisifed with the direct Copenhagen-Lydda route, where competition from SAS is very strong. The Israeli national airline therefore wants to extend the route so that Copenhagen will become a stop-over point instead of, as now, the terminal point.

SAS, however, is not enthusiastic about additional competition on the trans-atlantic route, and the discussions have been without result so far. There is a possibility that El Al will abandon the Lydda-Copenhagen route, it is reported.

FINAL STAGE IN PHANTOM TALKS

Washington (JCNS) - An announcement about the sale of Phantom jets to Israel may come any time before January 20, the date of Mr. Nixon's inauguration as President. Negotiations on the Phantoms are in their final stage. They have moved from the diplomatic-political to the military-technical level. The training of pilots and methods of payment are being discussed.

FRIEND TO TRAVELER.-Ben Nierop, one of the best known travel experts in Toronto who for seventeen years was associated with KLM, has become manager of Sharp's Travel Service Ltd., 8 Adelaide St.W.

Mr. Nierop was the first to help organize a bar mitzva tour to Israel. He is very well known in the community. All interested in travel programs may contact him and benefit from his expert advice.

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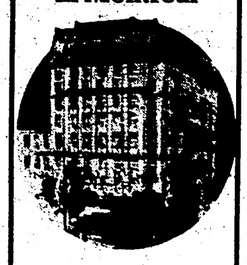

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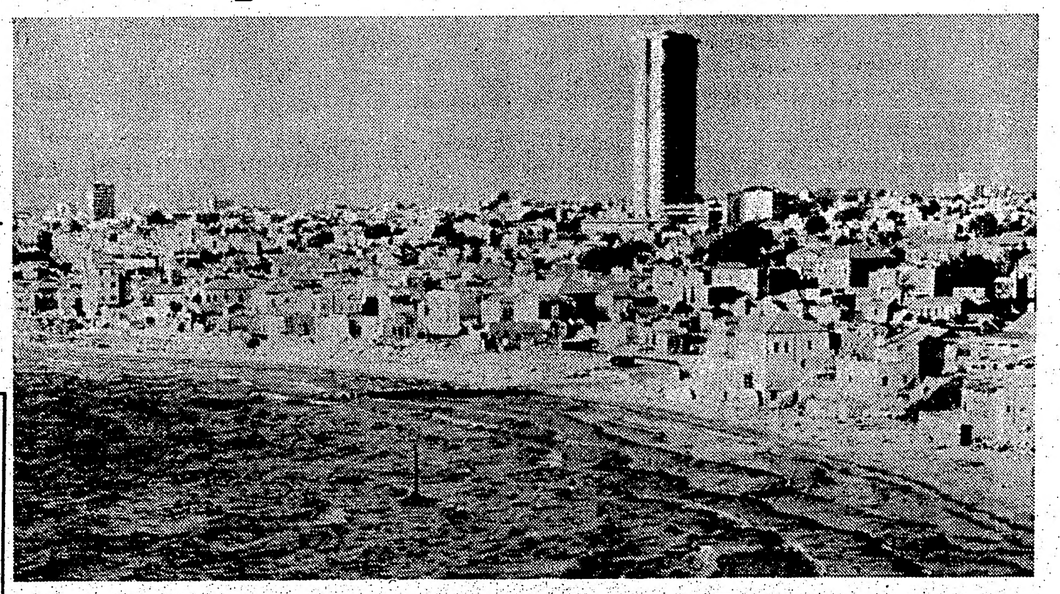

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TORONTO OBITUARIES

BERMAN, DANIEL - On Dec. 15th, late of 12 Tilbury Rd.

BROOKS, ABRAM - On Dec. 9th, late of 24 Brookview Dr., formerly Cleveland.

CLAVIR, BENJAMIN L. - On Dec. 12th, late of 82 Ridgehill Dr.

DREXLER, HARRY - On Dec. 12th, late of 20 Graymar Ave.

ELIAS, ANNE - On Dec. 14th, late of Baycrest Hospital.

GELBER, LOUIS - On Dec. 13th, late of 133 Lowther Ave.

GLAZER, HARRY - On Dec. 11th, late of 48 Fulwell Cr.

GRANATSTEIN, IRENE - On Dec. 11th, late of 20 Shallmar Blvd.

LANDSBERG, DOROTHY - On Dec. 12th, late of 3560 Bathurst St.

MANDALZYS, BENJAMIN - On Dec. 13th, late of 629 Woburn Ave.

POMERANTZ, GERSHON On Dec. 11th, late of 20 Shallmar Blvd.

RAMRAS, MENDEL - On Dec. 9th, late of 3560 Bathurst St.

REIBSTEIN, EMMA - On Dec. 9th, late of 18 Warren Rd.

SAND, MAX - On Dec. 14th, late of 214 Searle Ave.

SHAPIRO, JOSEPH - On Dec. 13th, late of 19 Fulwell Cr.

SILVERSTEIN, ESTHER - On Dec. 14th, late of Jewish Home for the Aged.

SMITH, SAMUEL - On Dec. 12th, late of 47 Sunnycrest Rd.

STOUN, MEYER - On Dec. 15th, late of Detroit.

STROCH, LEAH - On Dec. 13th, late of 100 Raglan Ave.

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BORNSTEIN, MARY - On December 8th, late of 420 Lansdowne Ave., Westmount.

FRANKEL, JACOB - On December 6th, late of 5704 Leger, Cote St. Luc.

GROSSER, PHILIP - On December 8th, late of Los Angeles, formerly Montreal.

LANG, PHILIP - On December 6th, late of 300 Glengarry, Town Mt. Royal.

MARCUS, JACK - On December 5th, late of 7585 Stuart Ave.

MORRIS, MAX - On December 9th, late of 6644 Fielding Ave.

MOSES, KENNETH COLEMAN - On December 5th, late of Montreal.

SASSOON, ABRAHAM - On December 10th, late of Montreal.

SHRIER, ANNA - On December 8th, late of 5765 Hudson Ave., Cote St. Luc.

TINKOFF, DORA FRANK - On December 6th, late of Montreal.

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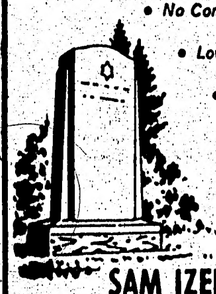
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THEATRE MUSIC FILM

by D. COHN

* Featured in Paramount Pictures' A Talent for Loving are Chaim Topol, Joe Melia, Richard Widmark, Cesar Romero and Genevieve Page. The picture is being filmed in Madrid under the direction of Richard Quine.

* On A Clear Day You Can See Forever, starring Barbra Streisand, is directed by Vincent Minelli from a screenplay by Alan Jay Lerner. Yves Montand is costar. Cecil Beaton will design the 18th-Century Regency period costumes Barbra will wear as a member of British Royalty. Lady Melinda Winifred Waine Tentrees. Arnold Scassi, another top designer, will create the modern day wardrobe for Miss Streisand's other role in the musical as Daisy Gamble.

* Claire Bloom couldn't have been happier to learn that her husband Rod Steiger's beach house at Malibu still is rented. They are living in an apartment at The Chateau Marmont while they make a movie together. Rod loves the sea. Claire considers herself a city girl.

* The manuscript of the poem, Babi Yar, by Russian poet Yevgeny Yevtushenko, was bought for $960 by a Londoner. The poem, which contains a denunciation of antisemitism, takes its name from the ravine in Russia where the Nazis killed many thousands of Jews. A letter by Dr. Chaim Weizmann was bought by Lord Sieff for the Weizmann Institute's archives in Rehovot.

* Israeli impressario Giora Godik finds it "a great pleasure to work with Hanna Heron" in Hello Dolly! because she is "very professional and a wonderful performer." He introduced Rivka Raz and Yehoram Gaon to the public and apart from Miss Meron has helped other well known actors display their talents in musical shows, including Gideon Singer (La Mancha), Yossi Graber (King and I), Shmuel Rodensky (Fiddler) and above all Topol with his first try at Fiddler on the Alhambra stage before taking London by storm in the West End production.

Godik operates from a suite of offices on Rehov Glickson, in the building behind the Tel Aviv Cinema, with a staff of eight. Recently Mr. Musical, as he is called, has two shows going. He says he feels proud that "I have brought people into the theater who never came before. My performers do their best because we enforce strict discipline. They have to work hard but I pay them well and on time."

In the last five years, Godik Productions were seen by 400,000 people a year, a total of two million viewers in all parts of the country; he has been the first to take full-scale musicals to outlying areas, from Kiryat Shmoneh to the Negev, without any of the government subsidies enjoyed by other companies.

Godik's biggest moneymaker was Kazablan, which went on for eighteen months.

His complaints: "Why am I punished for being a success? I probably am the only theater not released from entertainment tax which constitutes five percent of gross. I revived Jaffa when I took over the ruin that was the Alhambra, and look at the place today, with shops, flower shops, kiosks and restaurants earning money from the people who come to my performances. It's unfair, believe me! I get no help from the municipality only requests for paying taxes."

His future plans include negotiations for performances in New York or London of Kazablan, and, I Like Mike, with a project for another original Hebrew musical in the works. He also has a twenty percent interest in the film, Siege, as does Klal.

Godik confesses to contemplating converting his business into a limited share company which surely will provide an attraction to small investors.

* After Howard Deitz was operated on for removal of part of his colon, he told his wife, "Now I have a semicolon."

* Hong Kong Photographer Peter Chan told Joey Adams that after taking Henny Youngman's picture, "I woke up with the Jewish flu."

* Edward G. Robinson celebrates his 75th birthday this month.

* Efrem Zimbalist Jr. is 45. He remembers his days as an NBC page: "It was 1938, and we were supposed to have the only building in New York City that was fully airconditioned. People used to come to the building just to feel the airconditioning."

* Dyan Cannon, ex-Mrs. Cary Grant, was such a hit at a party recently wearing such a scanty Queen of Sheba costume, she had to keep on her coat.

* Says Earl Wilson: "We understand one of the big corporations fired four computers and put two people to work."

THE NIGHT BEFORE.-The shepherd lad Amahl and King Kasper in a scene from Amahl and the Night Visitors, all this week and next at MacMillan Theater, Toronto's Royal Conservatory of Music.

GREEK TRAGEDY -- Part of a scene of one of three plays enacted by the Piraikon Theatron, performing this week, till tomorrow, at Toronto's O'Keefe Center.

NO LETUP --Nathan Silver (right), chairman, 1969 United Jewish Appeal - Israel Emergency Fund campaign of Toronto, points out a highlight of a film on Israel to Rabbi Albert Pappenheim, B'nai Israel Beth David (center), and Rabbi Michael Stroh, Holy Blossom Temple (left), at the initial meeting of the campaign Synagogue Council. Rabbi Pappenheim is chairman while Rabbi Emanuel Forman, Shaarei Shomayim, Rabbi Herbert Feder, Beth Tikvah and Rabbi Stroh are cochairmen.

MEET FOR UJA-ISF -- Members of the Food Division of Toronto's 1969 United Jewish Appeal-Israel Special Fund campaign held their first meeting recently. Shown from left to right: Philip Greenspan, cochairman; Israel Shopsowitz, chairman; Harold Martin, cochairman; Hy Beck, cochairman.

FESTIVAL AT O'KEEFE

This year it's called the All Israel Hanuka Festival, and most appropriately so, for in addition to performances by Israel's foremost entertainment personalities, soldout audiences at both presentations (matinee and evening) will have an opportunity to meet, greet and hear the legendary hero of Israel's Six Day War of 1967: Lt. Gen. Yitzhak Rabin, commander-in-chief of Israel's Defense Forces and now Israel's Ambassador to the United States.

The 1968 edition of the Hanuka Festival, sponsored by Toronto State of Israel Bonds at O'Keefe Center on Sunday, December 22nd, offers one of the most exciting and colorful spectacles ever presented as a traditional tribute to the spirit of Israel. Tickets are provided free to purchasers of Israel Bonds in 1968 (minimum purchase $100). Because of the unprecedented demand for seats at the evening performance, eligibility for this performance is based on a minimum purchase of $500.

Yaffa Yarkoni, Israeli star, will be the headline artist. In Israel, where her name has been a household word for years, she is known simply and affectionately as Yaffa. Her intime singing style, the warmth and spontaneity she imparts have projected this impression to audiences all over the world.

Jo Amar, celebrated Moroccan born Israeli tenor who has performed in Carnegie Hall, Town Hall, and other concert halls throughout the U.S., will make his first appearance in Toronto. Amar sings a wide reportory of songs, but he specializes in Oriental music to which he has converted many Americans, with his strong rhythmic sense.

Steve Gaynor, familiar to Toronto audiences from his frequent television appearances and his role in the "Route 66" series, will serve as Master of Ceremonies.

Bill Berle, Canadian composer, will conduct the Hanuka Festival Orchestra and Chorus.

Cynthia Barrett is choreographer and director of the corps of dancers who will be featured in Israeli production numbers on the program. Miss Barrett, well-known for her work as a choreographer with CBC and the New Dance Group of Canada, has participated regularly at the annual Hanuka festivals at O'Keefe.

Walter Cavalieri is production manager for this year's Festival. He is well known throughout Canada in this capacity with Spring Thaw, 1968, the Vancouver Festival, the national tour of the Canadian Opera Company and Crest Theater.

TO ADDRESS DINNER

Lt. Col. Dov Sinai, Consul-General of Israel in Montreal, will deliver the major address at the tribute dinner, Sunday, December 29th, honoring Samuel Sperling for his exemplary leadership in support of Israel's economic survival through Toronto Israel Bonds. The dinner is jointly sponsored by Congregation Beth Am and Hebrew Men of England Congregation; the cochairmen of the event, Abe Cohen and Aubie Bossin, report exceptional interest on the part of the members of both congregations and capacity reservations to attend.

Further highlighting the outstanding program will be a performance by Orland Verrall, gifted Continental tenor, who will be special guest artist.

The dinner will take place at Beth Am Synagogue and will be preceded by the presentation of historic Sefer Torahs to both participating congregations, as the gift of the honoree.

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TORONTO WOMEN'S NEWS

BOOK REVIEW

The opening Book of the Lunch was held recently at Adath Israel Synagogue. Linda Kirshblum reviewed: The Fixer, by Bernard Malamud.

GENERAL MEET

The Hebrew Weston Charitable Services Club held its general meeting recently at the Jewish Public Library in honor of Jewish Book Month. The meeting was chaired by the president, Mrs. Sidney Freeman. Usual business was discussed. Dr. I. Frankel conducted a guided tour.

POLICE JUSTIFIED IN USING FORCE

Haifa (JCNS) - Police were entitled to use "due force" to maintain law and order, a judge in Haifa District Court said last week, rejecting an application by an Arab woman for compensation for the shooting of her husband during a disturbance in Shfaram nine years ago.

The Arab inhabitants of the town blocked the road in support of their demands for her from Haifa.

Mahmud Salim Ra'ad, 30, was fatally wounded by a shot fired by a constable when police intervened to disperse the crowd disturbing public order.

The judge also said: "The evidence seems to indicate that the police acted with much restraint."

Mrs. Ra'ad, who entered a claim for $21,000, was ordered to pay costs.

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HUMAN RELATIONS

Fearful Road to College

by Dr. Rose Franzblau

QUESTION: Ever since I was a little girl my parents' greatest wish was that my brother and I attend an out-of-town college. My brother did, and now is doing very well financially. He recently married.

I'm going to be 18 by the time I graduate next June, and now it's my turn to pick a proper school. But I do not have enthusiasm about leaving home. For the past two years I've been seeing a boy that I love a great deal. Although we have had some stormy times and have dated others, I'm convinced that he is the one I care for.

I'm very fearful that if we see one another only on special holidays and during the summers, the long separations can part us.

I have not expressed these thoughts to my parents for fear it would be terribly disappointing to them if I were to decide on a local college.

ANSWER: Young people say they can't wait for the day when they are finally independent and on their own. They do not necessarily mean being financially independent. They are quite willing to be supported by their parents while continuing their higher education and do not see this as dependency. In a sense, they are right.

But as the time approaches for the separation from the parents, and really operating on their own, in the main, fears arise about how well they will do when there will be no one to turn to in moments of trouble and stress. They are also apprehensive about whether they will live up to their expectations of themselves as well as to the parents' expectations of them.

Choosing the proper school is a comparatively easy task and it is not this that bothers young persons. What really concerns young people is whether they will be accepted by the school of their choice, or, as they sometimes fear, whether they will be chosen by any school at all.

It often happens that the special boy friend whom the high school senior professes to be the love of her life is used as the reason for not wanting to leave home. The young person is saying by this that should the school reject her, at least the boyfriend will be there when she stays home. If they do accept her, then he must take his chances.

Interestingly, girls use this kind of relationship as a reason for not going to an out-of-town school more often than boys. Perhaps a boy is more aware that he isn't yet ready to take on responsibility for a lasting friendship. Actually, when the girl decides to go to a hometown college, the relationship may break up even more quickly. It makes the boy feel tied down and places obligations on him which he isn't ready to assume.

* * * * * *

PERHAPS WHAT YOU ARE REALLY FEARFUL OF IS THE proper time and place to put an end to this relationship. You started it at the age of 15. That it has survived the stormy times you describe only says that both of you needed each other for a while longer during these turbulent adolescent years, and not that your love was great enough to surmount the disagreements.

A decision not to go to an out-of-town college would constitute a much greater disappointment in yourself, than your parents' disappointment in you. They naturally want the best for them, as you think you want for yourself. However, you do not seem to feel worthy of having the best in life, which at this point means being accepted by the college of your choice. To youngsters going through this phase, rejection by this college seems to herald a life of non-acceptance by the opposite sex.

It happens, in rare instances, that a couple are truly meant for each other, even though they find each other when they are still very young. When this is so, no separation as to time or place, can ever really separate them.

M'LAVA MALKA

This coming Saturday night, December 21st, at 8:30, Agudat Israel of Toronto will tender a M'lava Malka in celebration of Hanuka. Special guest will be the well known Chief Rabbi Chaim Kreisworth of Antwerp, Belgium.

Rabbi Kreisworth was Rosh Yeshiva in Chicago prior to his present position which he now holds eight years.

Recipe of the Week

LEMON CHEESE PIE

1 9-inch graham cracker pie crust
3 3-oz. packages cream cheese, softened
2/3 cup plus one tblsp. sugar
1-1/2 cups sour cream
2 eggs, well beaten
1-1/2 tsp. grated lemon rind
2 tblsp. freshly squeezed lemon juice
1/2 tsp. vanilla

Prepare pie crust according to any standard recipe. Chill.

Preheat oven to 350.

Beat cream cheese until fluffy and gradually beat in two-thirds cup sugar. Add one-half cup sour cream, eggs, one teaspoon lemon rind and lemon juice. Beat until smooth and pour into chilled crust. Bake for 25 minutes.

Meanwhile combine remaining sour cream, sugar, lemon rind and the vanilla thoroughly. Remove pie from oven after 25 minutes and spread evenly with topping. Return pie to oven and bake an additional 12 minutes. Partially cool on rack, then chill before serving.

Yield: 6 to 8 servings.

YIDDISH DIVORCE

Evelyn Israel

What is the value in money of a Get (bill of divorcement)? Three Lords Justices of Appeal in London, England, were faced with the problem last week when hearing an appeal case over a marriage that ended in divorce ten months after beginning with a ceremony in December, 1966.

Each party appealed against a High Court judge's decision that the former husband, Ernest Brett, 39, should pay a lump sum of $75,000 and maintenance of $3,000 a year to his former wife Evelyn, 23, who later readopted her maiden name by deed poll and is known as Miss Evelyn Israel.

Michal Eastham, Q.C., for Miss Israel, told the Appeal Court judges that Brett had persistently refused to apply for a Get, although it would take only two days and cost a mere 25 guineas, and Miss Israel, because of her Orthodoxy, would be unable to remarry, if she wished, without it.

The three judges solved the problem unanimously by allowing Miss Israel's appeal and ordering Brett to pay her a lump sum of $75,000 within 14 days and yearly payments of $6,000. But if he gives the Get within three months, the cash payment is to be reduced to $75,000, and the yearly sum increased to $6,750.

She had been allowed to present her divorce petition early on the grounds of exceptional depravity and hardship, and the case was undefended. The decree had been made absolute 16 days after the hearing in October last year.

Miss Israel, who had qualified as Britain's youngest woman solicitor before her marriage, complained that her health had been affected by Brett's treatment.

His Lordship said that Brett was extremely wealthy, but exactly how wealthy was not known because he had persistently failed to give the court full information.

His Lordship added that Miss Israel's conduct did not appear to be open to any criticism. Brett had never denied her charges.

If ever there was a case in which it was right to award a capital sum this was it, the judge added. There was the risk that Brett might remove more capital from the country or live abroad, and it was right to provide for the possibility that he would persist in his failure to obtain a Get.

Brett's appeal was dismissed and his application for leave to appeal to the House of Lords was refused. He was ordered to pay costs.

CUSTOM
by Ruthie

One definition of custom could be a habit that goes on unchanged endlessly. And why can't anyone change a habit?

* * * *

For instance, this week is Hanuka. Everybody can rattle off with pride the significance of the holiday. Still, what comes to mind when you say Hanuka? Lotkas, of course. Everyone you know is invited or invites you to a lotkas party -- with gobs of sour cream or applesauce, depending upon whether you're eating milkhig (dairy) of flayshig (meat). Delicious! But the calories . . . .

Well, you may not believe me but tonight's already the sixth candle and I haven't made any lotkas yet. How's that for will power?

Anyway, how can I make only two pancakes? If you make, you make already.

Like Mama always says, "You eat with your eyes."

So it's true. Anyway, you never know who'll walk in.

But, an oomglick (misfortune) here. My hands are tied. Everybody's on a diet.

"Not for me!" they say. "I won't eat." Nu, so go fight.

But don't think I can't tell the difference in the general atmosphere. Everyone's walking around so tense.

You should see how, every night after the Hanuka candles are lit and we sing Maoz Tzur, everybody's chewing fingernails. Nobody is sitting down to a table loaded with hot, crisp lotkas -- because there aren't any. Sure, there's plenty to eat -- but not what everyone's thinking of.

So meshooga (crazy) I have to be to grate and fry and nobody'll eat.

But, you know, I'm starting to feel a little nervous myself. Wanna bet before the last candle I make lotkas -- tons of them? Because I'm beginning to think,

"To heck! I'm also a Yiddish kind (Jewish child). Everybody's eating lotkas on Hanuka so I will too. Why should I be different?"

And if I know my family, once they get the whiff, they'll dig in like vultures. Custom be blessed!

* * * *

Can anybody visualize the Sabbath without a good bowl of chicken soup, without kishka, without cholent?

Come to my house and you'll see it.

Go make soup when all you hear on all sides is, "I can't eat it. It fills me and I have no room for anything else."

No matter how little I cook, something always gets spilled down the drain. So I quit. They want to begin with roast chicken, it's okay with me. Gefilte fish I gave up long ago.

God forbid if a piece of kishka wanders in as a side dish! My fancy family pounces upon me as though I'd be some kind of idiot.

"Don't you know it causes a high amount of cholesterol?"

Nu, so a new word crops up in their everyday vocabulary.

As for cholent! Don't mention the word.

So go scotchtape your mouth and refuse everything. That's a life?

* * * *

But it's winter now and my brood didn't figure on the elements.

The other day Ned said, "You know, a hot bowl of soup would hit the spot." The kids heard food, their ears cocked up. I smirked.

Well, that Friday I gave in to custom. On the table went fish, chicken soup loaded with noodles, a roast, kishka, what not. A cholent was in the oven for the next day.

I was a little afraid at first. But when the family trailed in, they exclaimed in unison, "M-m-m-m, what a heavenly smell! What's cooking?"

Did they have a good time! It was music to my ears.

Custom -- it's wonderful.

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NEW TWIST

The high-pressure salesman was giving a pitch to a small manufacturer. "I'm the best man in the business," he boasted. "Put me to work for you and you'll really go places!"

"That may be so," said the tired, overworked owner, "but anybody I hire has to start at the bottom. First you gotta be my partner."

TRUE

Wife: "Why can't we live peacefully like the cat and dog there together on the hearth? They never fight."

Husband: "No, they don't; but tie them together and then see what happens."

ON FILE

He: "I'm keeping a record of all the good times we've had together."

She: "Oh, a diary?"

He: "No, stubs in a checkbook."

PLEASANT JOB

Milkman, inducted into the Army, wrote back home from camp as follows: "I sure like this Army life. It's nice to lie in bed every morning until 5:30."

POINT OF VIEW

A farmer was putting up a building.

"What are you building?" asked an observer.

"Well," replied the farmer, "if I can rent it, it's a rustic cottage nestled 'neath two tall pines. If I can't, it's a cow shed."

NO OBJECTIONS

A public office holder died and at his funeral an office seeker approached the Governor of the state and asked if he could have the dead man's place.

"I have no objection," said the Governor, "if the undertaker is willing."

Scotia Member of Eurofinance

The Bank of Nova Scotia announced today that it has become a member of Eurofinance. Established in 1962 with headquarters in Paris, Eurofinance is owned jointly by its member banks which now include nine prominent banks in Europe, five in the United States and the new Canadian member.

Eurofinance offers a broad range of financial and investment services. Its staff provides economic and investment research and detailed company analysis for financial advising, assistance in mergers, acquisitions and joint ventures, as well as market and industrial studies of Europe.

F. William Nicks, Chairman of the Board and President of The Bank of Nova Scotia, will represent his bank on the Board of Eurofinance.

Looking for Successor

Tel Aviv, (JCNS).-A committee of seven has been appointed by the board of governors of the Weizmann Institute of Science to seek a new president in succession to Meyer M. Weisgal, 75, who is expected to resign at the latest by the end of 1969.

The director-general, Professor Amos de Shalit, also has completed his term of office; he will head the newly created Department of Scientific Education. Professor Mordhay Avron, chairman of the Scientific Council, is the acting director.

Czech Jewish Leaders Optimistic

Paris, (JCNS).-Dr. Frantisek Fuchs, president of the Jewish communities of Bohemia, and his Slovak counterpart, Dr. Benjamin Eichler, undoubtedly "stole the show" at the Paris meeting at the weekend of the European executive of the World Jewish Congress.

Their report of the situation was optimistic. Nothing would happen to the Jews in Czechoslovakia so long as the Dubcek regime was in power, they declared.

At the moment, there were still about 14,000 Jews in the country, the two leaders said, equally divided between Bohemia and Slovakia. Some 3,000 had left and a few had returned.

Dr. Eichler said that there were twelve active communities in Slovakia, and three centers for shechita - Bratislava, Kosice and Nitra.

"We are not afraid of the Soviet tanks, they did not interfere in our problems," he said. "However, we are afraid of what might follow the armour with less noise."

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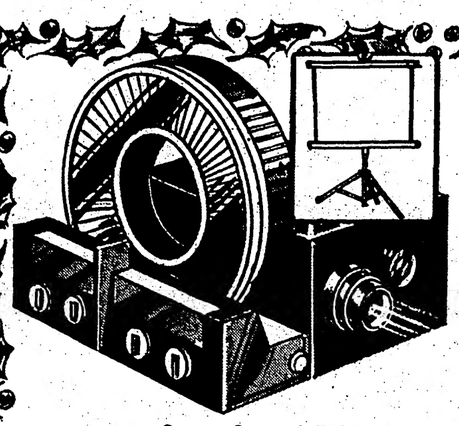

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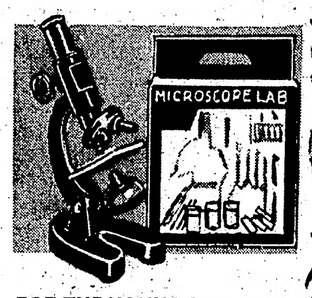

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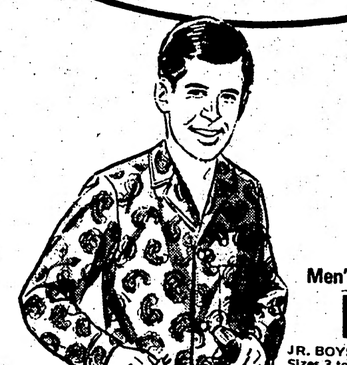

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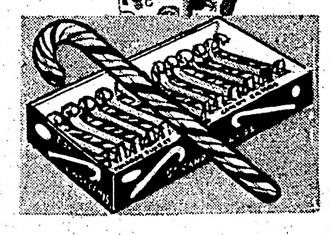

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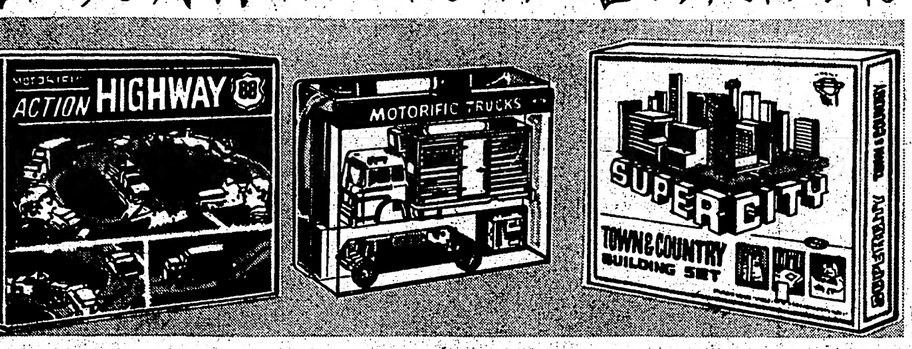

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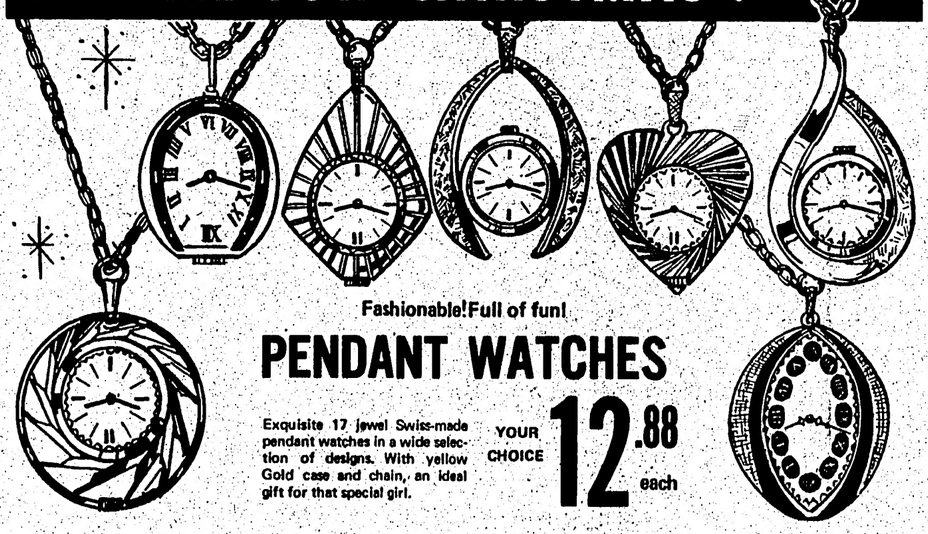

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Hanukah MAGAZINE

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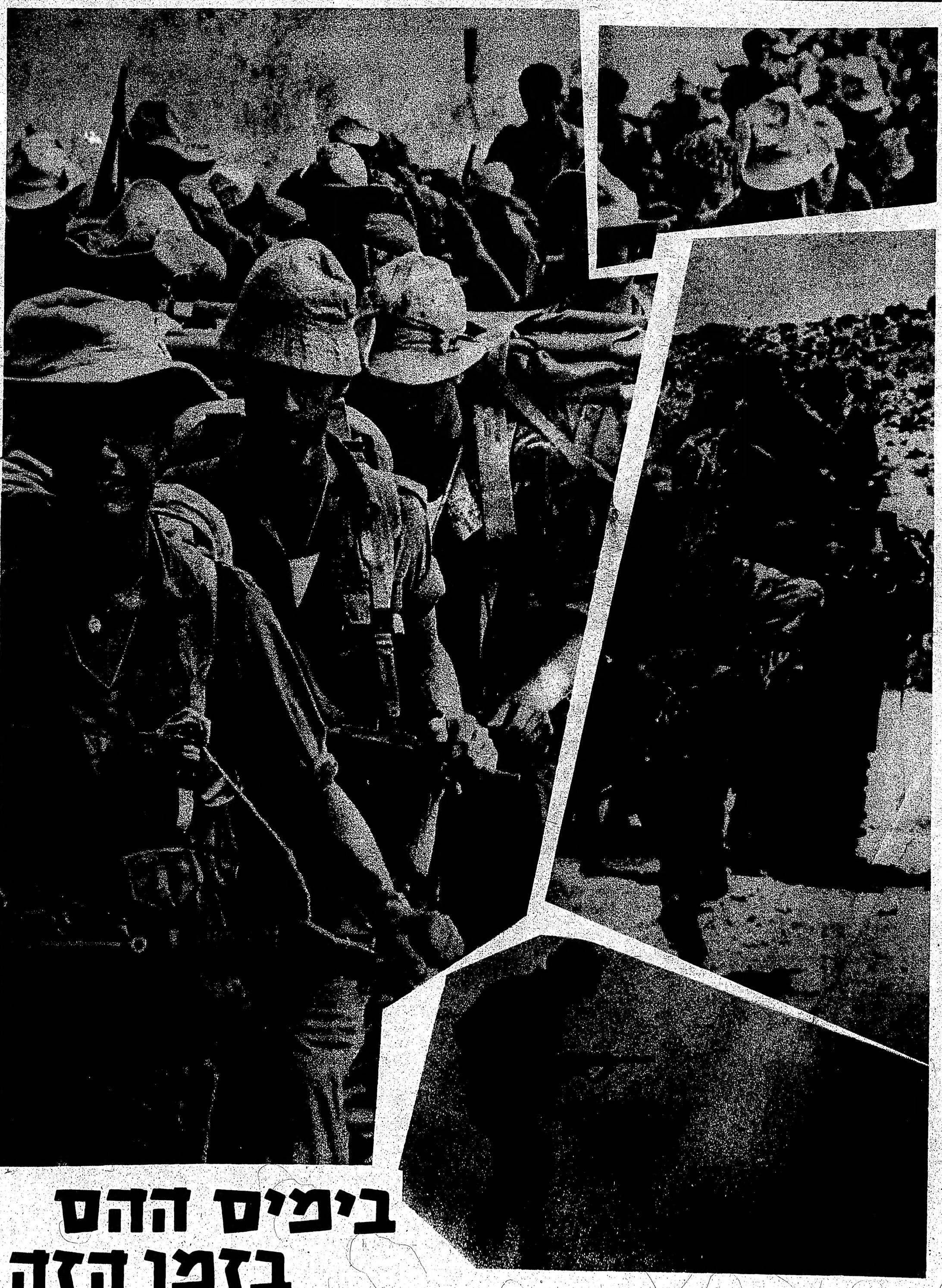


בימים ההם
בזמן הזה

Hanuka

SUGGESTIONS FOR WOMEN

by Erna Brown

I cannot help wondering whether sophistication has not taken some of the joy out of giving and receiving presents. The impulse to give seems so often dictated by convention with the result that the benevolence which is in all of us has got pushed aside.

Take hospitality. Time was when hospitality was repaid with a return invitation or a token gift. Now, it has to be both, and the word "token" can be omitted.

THE THANK-YOU GIFT PROBLEM

I have had the guest arriving for a casual meal with a forest of carnations and, at the other extreme, one who stayed a full weekend and finally got around to a two-line thank-you a month later.

The latter, clearly, was discourteous; but what about the former? The very generous may not understand my criticism, but there can be ostentation even in generosity, however gold-embossed the motives may be. An over-generous response may embarrass the hostess and lead to a game of one-upmanship. Unfortunately, we have reached a situation where this kind of exchange is both expected and accepted.

* * * *

Friends should be big enough to give and receive hospitality without falling over themselves in repayment. This is not to say that I am advocating meanness or ingratitude, but once we become slaves to convention, some of the homeliness, simplicity and true spirit of giving are lost. We seem to have become so conditioned to shops crammed with desirables, to mouth-watering advertisements and spend-thrift influences that we have lost the ability to appreciate the simple things.

NON-OCCASION PRESENT

Anyone with young children knows they are happier with cocoa tins, wooden spoons, old cotton reels than with expensive toys. In the adult world, too, while an extravagant box of chocolates shows thanks, the first snowdrops or a home-baked something shows thought. So does the unexpected gift at the odd time; the non-occasion present can have more impact than the anticipated gift.

I am not suggesting that present giving should be abolished. Human relations would be poorer without it, especially on those joyful occasions when we want the whole world to celebrate with us: births, barmitzvahs, weddings. But these social events, too, have run away with us. Even an engagement demands a quality offering to rank with the forthcoming wedding presents.

Perhaps this is one more fault to blame on the affluent society. An orange, a bar of chocolate, a new penny (pre-1971 style) no longer suffice as Hanukah gifts in a world where children are bombarded on all sides by symbols of luxury and where commercialism has been double quick to take advantage of this.

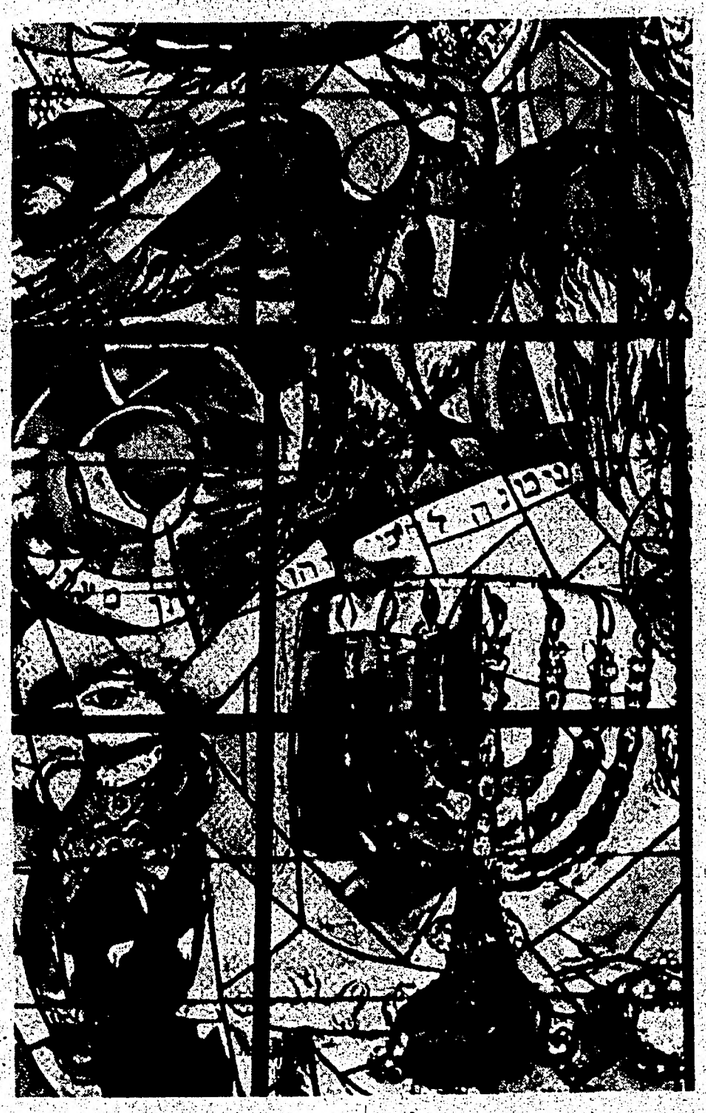
* * * *

It used to be the custom at Hanukah to give a small toy, or Hanukah gelt, each evening with the lighting of the candles. Today, the mini-present is a thing of the past. As the rotation of seasons brings each Hanukah around, the gifts appear in ever more glittering wrappings and in all sizes starting from outsize, and many children have come to swim in extravagance as naturally as a tadpole in water.

SYMBOLS OF LUXURY

I do not think this failing is confined to any particular social group. Consumeritis is a disease of the age. It may be too late to cut the world down to size, but surely we can make an effort to prevent our personal relationships being caught in the inflationary spiral.

As present-giving becomes more of a demanding convention, it loses its essential spirit. Given and expected automaticaly, it no longer transmits genuine feeling. And size and expense should not be the criterion. It really is the thought that matters, and which should be reinculcated, especially in the younger generation, brought up in a materialistic world.



COVER

THE MACCABEES OF TODAY

We didn't let you know that Mrs. Feffer moved from Pitt Avenue to Ritz Boulevard. Nor did we print that Mrs. Saltz is vacationing in Jamaica

In these hisforic days, The Canadian Jewish News will continue to report facts and analyze the march of events so that you may read what is important and relevant to your own life and the future of your children

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ISRAEL'S SIX DAY WAR:

Some Experiences in the West Indies

By Benjamin Schlesinger, Ph. D. Associate Professor School of Social Work University of Toronto

PART I - Puerto Rico

Our grandchildren will ask us in the year 2000, "Where were you, grandpa, when the six day war in Israel took place?" The day before the War, I arrived in San Juan, Puerto Rico, to give a seminar at the School of Social Work at the University of Puerto Rico.

* * * *

Puerto Rico, easternmost island of the Greater Antilles, was inhabited by Arawak Indians when discovered by Columbus, November 19, 1493 and settled by Ponce de Leon in 1508. San Juan, the capital, was founded 1521. In early centuries this Spanish colony suffered attacks by Carib Indians, British and Dutch fleets. In the 19th century sugar production increased. In 1898, at end of the Spanish-American War, Spain ceded the island to the United States and in 1917 Puerto Ricans were given U.S. citizenship. The Governors were Presidential appointees until 1948 when don Luis Munoz Marin became the first elected Governor.

July 25, 1952, Puerto Rico became a commonwealth voluntarily associated with the United States by a compact approved by Puerto Ricans at the polls and by U.S. Congress. Population is about 2.7 million. 775 persons per sq. mile. Spanish is the official language, but English is widely spoken.

* * * *

The Jewish community in Puerto Rico yesterday began to gird itself for the battle of providing funds and medical supplies for Israel's wounded.

Pledges of more than $4,000 in addition to medical supplies had already been received yesterday according to Rabbi Harold Komutcho.

The sentiment of the community was expressed by a reserve officer in the Israeli army who asked that his name not be printed:

"If I could, I would go back today. If necessary, I will go back any time."

The night of June 7, 1967, I was fortunate to attend the Casals Festival held on the campus of the University.

The Casals Festival of Puerto Rico offered an unexpected and impressive musical prayer that night for the restoration of peace in the Middle East.

Without any advance notice or even a rehearsal, the orchestra and soloists of the festival substituted for the regular all-Dvorak program the more solemn music of Bach and Beethoven.

Although he had not been scheduled to appear, Pablo Casals led the orchestra in an intense performance of Bach's Air on the G String. Isaac Stern played the familiar Chaconne of Bach's D minor Partita and then the first movement of Beethoven's violin concerto with the festival orchestra. Alexander Schneider conducted.

After the orchestra had assembled on the stage for the opening work, Carlos Passalacqua, president of the Casals Festival, explained why the program had been changed.

"The breaking out of the war in the Near East does not seem to indicate that this is the best occasion for romantic music," he told the capacity audience in the University of Puerto Rico's large auditorium. "The feeling of the musicians is that the program should be changed so as to make it more solemn, as a prayer for peace."

The concert opened with Beethoven's heroic "Egmont" overture, conducted by Mr. Schneider. After the orchestra members filed out, Mr. Stern gave a moving performance of the Chaconne, standing alone in a forest of music stands and empty chairs.

An enthusiastic audience of 2,300 gave the artists a standing ovation. Mr. Casals, with tearful eyes, embraced Mr. Schneider and Mr. Stern in the beautiful wings, repeating 'Beautiful, beautiful!"

On Friday evening, June 9, I went to services at the Shaare Zedeck Synagogue on 903 Ponce De Leon, where Rabbi Harold B. Konovitch is the rabbi. The sanctuary was crowded.

The Rabbi announced the pages of the prayers in three languages, Yiddish, English and Spanish. A young boy, Michael Gross, whose Bar Mitzvah was scheduled for the next day participated in the service. At the end, the congregation rose to sing "Hatikvah".

The parents of the Bar Mitzvah boy invited the congregation to a Kiddish. As I stood by the Rabbi, a young man came up and wanted to hand $300 to him. He said "This is from a non-Jew, a neighbor, who wants to contribute to Israel." The rabbi said "I can not accept it on Sabbath, but we are having a meeting Sunday morning."

Many congregants came up to pledge more support and wait for news from Israel. I met many people of the local Jewish community, including mainland Jews from New York, Lebanese Jews and locally born-Spanish speaking Jews. I went home feeling again that for a Jew, it is a small world.

The next morning I read in the papers that the famous Indian conduction Zubin Mehta was flying to Israel from San Juan to conduct the first post-war concert by the Israeli Philharmonic Orchestra in Jerusalem as his contribution to the War Effort.

There was tremendous sympathy among the population of the island of Puerto Rico for Israel. They too had fought a hard and long struggle to achieve independence, up to date. Israel's place in the world was compared to the place of the island of Puerto Rico which has attempted to "free itself" from past colonial occupations.

The day the war ended, I took a plane to Barbados to discover another fascinating piece in the puzzle of Jews in the West Indies.

PART II - Barbados

The plane slowly circled the island of Barbados and landed in brilliant sunshine. As I got off to go through customs, I wondered if there were any Jews still living on the island.

Barbados is not a large island. It is 21 miles long by 14 miles wide with an overall area of only 166 square miles.

The people of Barbados are of African or European (largely British) descent. There are practically no Chinese or Indian inhabitants, as in some West Indian islands, nor is there any trace of French or Spanish influence. Barbados was settled by Englishmen in 1627 and it has remained remarkably English in feeling ever since. In those early years gentlemen smallholders and their indentured servants cleared subsistence farms from the bushy forest and did a small trade in tobacco and cotton. By the late seventeenth century this freeholding society had given way to an economy based on sugar and made possible by the introduction of slaves. Africans toiled in the canefields to lay the foundations of a small but rich slave-owning society which could afford to support its own agents in London and which maintained the civilities of life in Barbados. Then came emancipation, the collapse of the sugar market and the torpor of the late nineteenth century.

Today the island has woken from a long sleep. Barbadians are proud of the fact that theirs is the third oldest system of representative government in the Commonwealth: proud of their high literacy rate (97 per cent) and their reputation for responsibility. Sir Grantley Adams, CMG, first Premier of Barbados, was also the first Prime Minister of the West Indies Federation, an experiment which raised many hopes but did not survive Jamaica's withdrawal in 1962.

Now Errol Barrow is the Premier of Barbados and governs the island with the aid of a Cabinet composed of elected members of the House of Assembly and one member of the Senate appointed by himself. A Governor, appointed by the Queen, is responsible for the maintenance of law and order.

My wife met me in Barbados, and since it was still daylight, we left our hotel, took a bus to downtown Bridgetown, the capital and walked along the main street. As we toured the colorful capital, we came unto Swan Street which was known as Jew street. The Jews had a Synagogue close by in Magazine Lane, which is still standing today and many old tombstones are to be seen in the graveyard. The Synagogue ceased to be used for religious meetings in the 1920's but visitors can still see the upper room with its large clock which once stood there is now kept at the Barbados Museum.

Diagonally opposite the Synagogue in Magazine Lane stands the Montefiore Fountain. This Italianate drinking fountain was presented to the people of Barbados by a member of a prominent Jewish family formerly resident in Barbados.

I remembered reading about Jewry in Barbados when I was searching the files in the Institute of Jamaica in Kingston Jamaica. Dr. Gordon Merrill of Carleton University had written about his research in this area.

Jews were reported to be present in Barbadas as early as 1628 but they did not become numerous on the island until events on the mainland to the south encouraged emigration. Refugees from Dutch Brazil began to arrive in numbers at mid-century, evoking critical comment from the Christian community. The Minutes of Council in Barbados for the 12th August, 1656, requested that,

"ye Laws and Statutes of Commonwealth of England relating to Foreigners and Strangers be exactly taken notice of, and put in due execution, by those whom it should concern."

The colonies of Cayenne and Surinam during the next two decades provided more Jewish refugees to swell the numbers of Jews on Barbados, and to add to the uneasiness of the shopkeepers. Apprehension of the Jews in Barbados was rooted in economic fear rather than religious intolerance, a fact of considerable importance and, no doubt, comfort to the Jews, who preferred the coolness of the Englishmen to the religious zeal of the Portuguese and Spanish inquisitors.

It is important to obtain some idea as to the number of Sephardic Jews living on Barbados during the seventeenth century. An opportunity is provided by a census that was taken in 1679/80, following an order by the governor to carry out an immediate census of the Barbadian population. Details were sought on the size of each household, the amount of land that was held, and the number of negroes owned by each household. Jew and Christian alike feared the purposes to which such interesting information could be put, and the threat of increased taxation probably invited the underestimation of wealth.

In 1680 there were fifty-four Sephardic Jewish families in Bridgetown, totalling two hundred and thirty-eight persons, and representing the high proportion of the household in eight within the town. Elsewhere on the island there were eighteen Jewish households, bringing the total number of Jews to an estimated figure of three hundred and seventeen.

Jewish planters were not numerous on Barbados in 1679/80. David De Acosta, a native of Seville, Spain owned one important plantation, comprising a house, windmill, forty-one acres of land, and sixty-one negro slaves, located in the Parish of St. Thomas. David Namias was identified as a planter with twenty acres of land and twelve slaves in the Parish of Christ-church. Benjamin Bueno was listed as a planter but no details are available as to land and slaves, and he left the island shortly after the census was taken. Daniel Bueno Enriques owned a small plantation of ten acres in St. Michael's Parish, and worked it with ten negroes and a white overseer. No further details are available on Jewish planters from the census, but by 1960 the number of Jewish planters on Barbados had increased, with the names of Abraham Baruch and Rehiel Abudiente being added, the latter being an Anglicized Jew who preferred to go by the name of Rowland Gideon. The small number of Jewish planters on Barbados is noteworthy, and invites further comment, as it stands in some contrast to the agricultural activities of these folk on the mainland.

It is possible to argue that the Sephardic Jews operated at a disadvantage as planters on Barbados. They were not permitted to employ Christians as indentured servants, a serious handicap in the period before negro slaves were available for purchase. In addition, white indentured servants enabled the Christian planters to escape paying the deficiency payments that were exacted when the negro/white ratio on plantations became too high. In like circumstances, the Jewish planters were instructed to hire their co-religionists. Another handicap, admittedly not limited to the Jews, was the shortage of land on an island that had been densely settled for a number of decades. It is significant that a number of Portuguese Jews emigrated from Barbados to Nevis before the end of the century to become planters, and presumably in response to the opportunity to acquire land. One must conclude that the Jews were not as important as agriculturists on Barbados as they had been in Brazil and Surinam.

Contribution to the development of the sugar industry did not demand the ownership of a plantation. David Raphael de Mercado, a Portuguese Jew from Recife, who does not appear to have owned a sugar plantation on Barbados, "by his long residence in the West Indies, with much study, charge, and expense, hath attained the perfection of making and framing sugar-mills after a new manner". It is impossible to assess the importance of the long experience of the Jews in the industry, given the nature of the surviving records, but it seems reasonable to recognize it at least.

The Sephardic Jews brought necessary capital to Barbados at the time of establishment of the sugar economy. A "money trade" had long been called for by the colonists, and a number of the new immigrants were ready to put money out at eight to ten per cent interest. There is evidence of their wealth in the census of 1679/80, in which five Jews were classified as magnates and fifteen as well-to-do. The money lender is seldom as popular as his service, and the Jews sought favor and protection in high places by a method that is old if not honorable. From time to time they presented to the Governor of Barbados several hundreds of pounds sterling, to the consternation of the members of the Assembly. It is alleged that the gift took the form of a pile of gold coins covered by a crust, and that it became known as "Jews' Pie". Bribes and such like aside, it appears that for some time Jewish capital played a significant role in the developing sugar economy.

The role of the Sephardic Jews as commercial traders in Barbados was deplored by the English shopkeepers and approved by the English settlers. To the former, "the Jews are a people so subtle in other nations that in a short time they will not only ingross trade among themselves, but will be able to divert the benefit thereof to other places"; to the latter, the Jews . . . tend exceedingly to the advantage of the colonies; . . . the merchants principally aim at appropriating the whole trade and necessitating the planter to accept any prices they think fit". The international connections of the Sephardic Jews enabled them to satisfy the growing demand in Barbados for luxury goods from abroad, such as wines from Madeira, linen and crockery from Holland, and foodstuffs from the Atlantic seaboard colonies, England, and Ireland. The retail trade on the island, and the provisioning of ships, engaged a number of them, and more than one fortune was amassed by Sephardic Jews in this developing colony during the seventeenth century.

The Jews on Barbados declined sharply in numbers and importance during the eighteenth century. By 1789, they "fall short of one twentieth of the white inhabitants of Barbados, and not one hundredth part of the property of the Island is in their hands".

We walked along Broad Street and saw a sign "Modern Dress Shoppe", owner: "Mr. Kreindler". We went in to buy some shirts for our children and met Mr. Kreindler. A hearty "Shalom" was exchanged and we learned that his son was studying medicine at McGill University in Montreal. He had come to the island 33 years ago from Europe. He told us that there were about 8 Jewish families left. "Do you want to come to our shul on Friday night?", we gladly consented.

The shul is a rented house, and when we came in with Mr. Kreindler we met the "Jewish community". I opened up the prayerbook and was surprised to see an inscription at the front, reading "donated to the Jews of Barbados by the Brotherhood of Beth Tzedek Congregation in Toronto", which happens to be our congregation. The service was all in Hebrew and not "one word of English", as one of the members pointed out. "We are all from Eastern Europe, not like the Jews of Jamaica", he continued. We learned that this small group of Jews had sent a sizeable amount of money (English pounds) to London to help the effort in Israel. Indeed, in all corners of the world, big and small, Jews had united to help Israel in her great hour of need.

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AN ENCOUNTER WITH YOUTH

(Report from Kirov St. No. 17)

by Semyon Rabinovich, Novosti Press Agency Correspondent

From the editors: Novosti is a Soviet News Agency, thus this article represents a Soviet viewpoint.

Not long ago some writers, actors, composers, teachers, scientists and statesmen gathered in the premises of the editorial office of the magazine "Sovietische Heimland". They were people of different generations. Some of them were already in their fifties, sixties, and even seventies, whereas others had just finished their studies in college. All of them spoke about the great anniversary which was to be celebrated on October 29 -- the 50th anniversary of the All-Union Leninist Communist League -- YCL of Komsomol -- as it is commonly known.

Alexander Milchakov told the people who had assembled there about some of the most outstanding pages in the history of the Komsomol. He himself had helped to organize branches of the Young Communist League in the Urals, Siberia, and the North Caucasus. Later he was secretary of the Central Committee of the Young Communist League.

Milchakov spoke of many people who are dear to his heart. Here are a few of them.

OSKAR RYVKIN

First Secretary of the Central Committee of the Komsomol. A pharmaceutical student in Petrograd, he traversed a path typical of that of many young people in the first years following the revolution. He joined the Bolshevik Party in March 1917, and worked among the proletarian youth. When the White Guards were near the walls of Petrograd Ryvkin went to the front line, heading a unit of volunteer Komsomolers, and he rallied the young revolutionary soldiers, drawing them after him.

LAZAR SHATSKIN

At the age of 15, in May 1917, he joined the Communist Party. From June 1917 he was chairman of the Young Communist League of Moscow. During the Civil War Lazar fought on the Southern front against the White Guards. In 1920-1921 he was secretary of the Central Committee of the Komsomol. Shatskin often met with Lenin, and souht counsel with him on many urgent questions concerning their life, everyday needs, and the rearing of the youth.

PYOTR SMORODIN

Secretary of the Central Committee of the Komsomol in the following years.

"If I were to be asked who was the most outstanding figure in the Komsomol movement," Milchakov said, "I would say, without a moment's hesitation: the Petrograd worker and Bolshevik Pyotr Smorodin, who was a real leader of the working youth.

"The older generation of Komsomol'ers had to work under very difficult conditions," Milchakov continued. "Many thousands of young men who joined the Komsomol received guns together with their Komsomol membership cards, and they set off for the front to defend the young Soviet republic. Later, in 1920, at the Third Congress of the Komsomol, we eagerly listened to Lenin when he called upon the youth to build 'a new society of Communists', and to devote all their efforts to the common cause for "only in such work does the young man or woman become a real Communist."

The Soviet state created all the conditions for the intellectual and physical development of the youth. Milchakov told about the conference of the youth of Perm Region, which had just taken place. There were 650 delegates at the conference, of whom 470 were people wth a higher and secondary school education. In 1921 at the Komsomol Congress of Perm Region there were 285 delegates of whom not a single person had a higher education and only 68 young men and women had a secondary school education.

"Yes, we grew together with the revolution. As we changed life and made it richer and more interesting we ourselves changed. How many wonderful people have come from the ranks of the Leninist Komsomol!"

These words were pronounced by Sonya Frai. She is not much younger than Alexander Milchakov. In the 1920's her name was familiar to many Komsomol members in the Ukraine and Byelorussia. They saw this girl, who was young and energetic, engage in combat with Sokolovsky's gang in the Jewish towns of Polesye, they saw her at the first meetings of the factory youth, in the editorial offices of the first young magazines and newspapers. Time demanded knowledge, and so Sonya, like thousands of other Komsomol members of the 1920's, took to study. She went to college and later studied in the postgraduate department. Sonya Frai has the degree of Candidate of Economic Sciences and teaches at the Moscow Foreign Language Institute.

The next person to share his reminiscences was the writer Genrich Gofman. He represents the Komsomol generation of the 1930's-1940's. During World War II Gofman, a pilot, fought on various fronts. He was awarded the lofty title of Hero of the Soviet Union for his bravery and courage.

Henrich Gofman is a member of the Writers' Union of the USSR and the author of several books, many stories, novellas, and essays.

Gofman spoke of his generation, of how it is preserving and multiplying the military traditions of the first Komsomol'ers. He told about the activity of the underground youth organization in Taganrog during the second world war. For a year and a half it terrorized the hitlerite invaders. Once, when the Komsomol'ers learned that Gestapo had set a date for the complete extermination of the Jewish population of the city, these young patriots succeeded, at the risk of their lives, in warning the people of the danger that threatened them.

Klara Vinogradova, a former partisan, as if continuing the talk begun by Gorfman, mentioned the names of many young heroes -- Russian, Ukrainian, Byelorussian, Jews, Poles, who fought side by side in the rear of the enemy.

The reminiscences of others -- the Russian poet Matvei Kryuchinin, the Jewish journalist Ikhil Chechelnitsky, the composer Zinovy Kompaneits, Professor Kazimir Kobylyansky, Honored Artist of the RSFSR Veniyamin Shvartser, and others were also very interesting.

In conclusion Aron Vergelis, the editor-in-chief of the magazine, said that the material of this gathering would be published in full in the 10th issue of "Sovietische Haymland".

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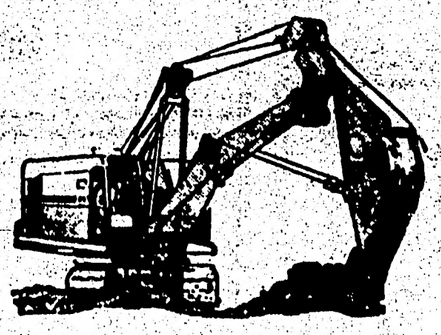

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GAZA CITIZENS ACCEPT REALITIES

by H. Ben-Adi Jerusalem Post Service

Most of the Palestinians in the Gaza Strip were hesitant only six months ago about cooperating with the Israeli authorities because they were convinced that the Egyptian Army would soon return to take bloody revenge on them if they did. Today the situation is radically reversed. Most of the Gaza Strip citizens cooperate fully with the authorities because they are now convinced that the Egyptians will never return.

We were told this recently by the Military Governor of the Khan Yunis -- Rafiyah -- Dir El Ballah region. Running an area with a population of 70,000 citizens and 120,000 refugees, nearly half the total population of the Strip, the Governor has certainly got his finger on the pulse of the territory.

Like all the governors in the Strip, he said that the economic situation is not as good as it used to be because we cannot replace certain sources, of income of the population which the Egyptians provided, such as salaries for the so-called Palestinian Liberation Army, of employees and servants of the U.N. troops, as well as income from citrus exports (which was three times as high), and smuggling and work in and for the Egyptian Army camps.

Yet the Military Government does everything in its power to provide new and additional sources of income, and, though there is no affluence, nobody needs to be hungry. The local population has learned to respect the military administration because its officials can not be bribed and because when they promise something, they keep their promises and do so quickly.

Travelling from Gaza to Rafiyah, actually the whole length of the Gaza Strip, we could see clearly the changes that had taken place within one year. Gone are the ravages of war. There are no more destroyed vehicles and tanks on the roads and in the fields. Most of the existing highways have been enlarged, new ones added, and the fields are again well tended.

Still, very much remains to be done to raise the standard of living of the population. Many people live in mud hovels in the most primitive conditions. Their staple foods at present, according to the season are sabras, which are sold in the market of Khan Yunis -- 100 pieces for fifty agorot.

Together with one of our doctors we visited the "Nasser" Government hospital in Khan Yunis. The institute has 120 beds, five doctors and 10 nurses, two of them qualified. In addition to the hospitalized patients, the five doctors see daily 300-400 outpatients. Having been informed a few hours in advance about the pending visit by an Israeli doctor the floors had been washed and were spotlessly clean. But in the evening they looked quite different, because the families of the patients came to bring them food. They ate on the floor and slept there during the night, under the beds.

The hospital had an air of neglect because it is very badly in need of painting and repairing. The windowscreends in the operating theatre are torn and the theatre is far from sterile and antiseptic. Under the given circumstances, the staff is doing a good job. Being a Government hospital every patient is treated free of charge and the Military Government pays for the upkeep. The doctors' salaries range from 350 to 430 Israeli pounds and those of the nurses from 120 to 200 Israeli pounds. A number of nurses left for Kuweit, where they earn 200 pounds a month.

The five doctors, all of them Palestinians, were eagerly listening to their Israeli colleague, hoping he could help them. They want very badly to meet their Israeli counterparts, and they need Israeli specialists to assist and advise them.

They mentioned that the Shifta Hospital in Gaza has been adopted by the Ashkelon Hospital and the small hospital in Tel Arish by Tel Hashomer.

It is true that the present level of the medical services in the Gaza Strip is better than it used to be under the Egyptians, but it is still far from adequate.

We also had a good example of what former refugees in the Strip can do when they want to pull themselves up by their boot-straps. Mr. Natzer Bulbul, a 45-year-old citizen of Rafiyah, formerly from Yaffo, was the owner of a radio and television shop. Twice, in 1956 and in 1967, his shop was looted and stripped by refugees from the nearby camps. Now he decided that he has had enough of it and he has started a new venture, a modern chicken farm, the first of its kind in the Gaza Strip.

The Military Government assisted him by sending him to various kibbutzim in Israel to learn as much as possible about the new business. We visited his place and he showed us proudly around. Everything was spotlessly clean and his 2,000 chickens made a very good impression. He buys the feed from Kibbutz Yad Mordechai and sells his chickens on the local market where good chickens are still a rarity. Some Beduin women walk 15 km. to bring two scrawny chickens to the market.

But the majority, after being suppressed for the last 20 years by the Egyptians, sit about and wait for some small job to come to them.

Unfortunately, their lethargy also affects the local population.

The "food for work plan" initiated by the Military Government and Care is not 100 per cent successful, because some people, who are supposed to benefit from it, ask, "How come we have to work to receive something, when the refugees are fed without having to work?"

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a novelette

by Arnold Zweig

JERUSALEM DELIVERED

EVENING fell on the besieged city that rang with the noise of destruction. All the streets leading to the temple were full of the sound of people; at times they were jammed against the houses by the herds of sacrificial beasts, bullocks and sheep, that were being driven in a cloud of red dust into the sanctuary for the next morning, when there would be a tenfold intercessionary offering burnt as a sacrifice to God.

Women, wailing and shrieking, threw their naked arms round the necks of their husbands, for these had to go forth armed to guard all the gates and the outer walls: they would guard them but feebly, irresolutely, without faith. Outside the King's palace the populace swirled. Many were clamouring that the King should open his treasure-house to the enemy and save them all, though they knew that the treasure vaults were empty; others surged about a heap of stones, of which there were many left over from the recent building, from which a grey-haired old man harangued them, yelling above all these heads that Hezekiah must sacrifice his first-born on the altar to Jehovah as a burnt-offering, since he had provoked God by his alliance with Egypt, and had roused the fury of the Great King. The crowd listened, irresolute and silent, but a pupil of the Prophets cursed the blasphemer, and foaming at the mouth, demanded that he should be stoned. A wave of indignation caught up the incited people. Their fear was turned to frenzy; all arms reached out for stones, and the old man was dragged down, crushed and buried beneath the stones. In the palace all was silent. The King was not in the palace.

Bending forward, leaning on the white staff of sovereignty, he stood on the outer wall and gazed, troubled and malignant, down to the field that stretched about the aqueduct on the upper stream outside the city. Those who were well disposed to him said that Hezekiah had the head of his ancestor, David, bronzed and regal. But his cheeks hung flabby, and, though under forty, his eyes were dulled. It was the fourteenth year of his reign. Now, at the setting of the sun, the distant countryside gleamed with the ruddy glow of countless helmets, swords and spear-heads, lifted up to the reddened sky, and seething with the coming and going of men, horses, camels, and mules that Sennacherib, King of Assyria, had sent here to seize Jerusalem. And because he himself invested the city of Lachish, there commanded here in his stead Rabshakah, his Chief Cup-Bearer, his Lord High Steward and the Lord High Chamberlain of the Realm. Behind Hezekiah waited five warriors of his Philistine body-guard, with spiked helmets, shields and long lances, for him to descend; but he did not stir. Only his fingers disarranged the ordered locks of his black beard.

At last three men mounted the wall panting, and the King turned to them. He had sent Eliakim and Sebna, his Steward and his Scribe, with the most venerable of the priests, clad in sackcloth, to Isaiah the Prophet, the son of Amoz, that he should counsel him and pray to Jehovah. For Rabshakah had deliberately blasphemed the God of Judah. Before all the multitude of the people who had crouched on the walls, dumb and outraged, he had cried aloud in the Jewish tongue so that all should understand: Where is there a God among all the gods of the earth that has delivered his land out of my hand, that Jehovah should deliver Jerusalem out of my hand!

The Scribe and the Steward bowed before the King. He spoke to them hastily, in a dull voice. And they rose up and reported that the man of God, after he had heard their mission, had shut himself up to pray. Then he had emerged after a long time, and his face was sanctified. All said that he had spoken with God. And he told them that the Lord, for His Great Name's Sake, would save the city, if they would first cleanse themselves of the unatoned abominations that still cried aloud within their walls. They should bring out Simeon, the Levite, from the cisterns beneath the palace of the King, and undo his shackles. Then they should bind a sharp, sacrificial knife to his right hand, and an hour before midnight lower him from the wall to creep to the tents of the enemy. There he should cry out seven times as loudly as he could: "Jehovah, the God of Judah, is invisible, holy, omnipresent and omnipotent!" And then thrust the knife into his heart—for his crime against the Lord is such that by his own death he must restore the power of the Lord. Hence all else.

The King commanded that the Levite should be brought instantly, but Eliakim had already liberated him. He mounted the stairs laboriously, with his mutilated stumps, and stood in chains before the King. His legs were black to the knees with the slime of the cistern. He eagerly inhaled the night air, his eyes burned in an emaciated bearded face, and his chains clanked at every movement. On his arms and cheeks he bore the marks of rat-bites, and the thumbs of both hands and feet had been hacked off, so that the blemish cast him out of the priesthood, and the wounds were sealed up with pitch. He was still young. He had taken a silver basin and a silver ewer from the treasures of the Sanctuary for a woman, and he must die. The populace had clamoured that he should be stoned, but the Council of the Elders of the Priests had preferred not to have a scandal in this time of stress and had kept him in the cistern for seventeen days.

The King shuddered at the grisly sight and then stepped back, for he stunk like a charnel-house. He asked him whether he would bear witness for the Lord, and the sinner beat his breast, and cried hoarsely amid the noise of the chains that it would be an act of clemency. He had repented. The King commanded that he should be washed, and given wine, bread and oil. Then they all descended, just as the last glow vanished from the edge of the sky.

The Assyrians had not yet dug any trenches, nor erected walls about their encampment; the bright and patched tents of their right wing extended within two bow-shots of the city walls. In the apertures of these canvas houses and in the rudely-laid-out streets between them the mercenaries ran about naked, preparing for the night, grinding corn between stones and fetching water in big earthenware pots hanging down from a yoke on either side of their shoulders, making them look like the scales of a balance. They were the rearguard and had only that day reached the camp, young warriors who were in this country for the first time. Only a few of their captains had already served under the previous Great Kings, and taken and burnt Samaria three years ago. These big-limbed men frightened the natives when they threw off their armour and everything, because of their startlingly white skins, their hair yellow as maize, and their round eyes, blue as sea-pebbles. They fought on foot, in serried ranks, Doric Hoplites from the coastal towns and the Ægian Isles, some of them born even in Sparta, of which they were very proud. They looked across at the city, eager to vanquish it, for it must be full of spoil and women. For it was common talk in the army that Hezekiah had recently, to gain favour with the Great King, sent him three hundred kikkar of silver and thirty kikkar of gold. And they lusted for women, for Rabshakah had forbidden them to bring any away with them when they came from Lachish, in order to goad their lust to storm the city. When several nevertheless followed, he ordered the Persian sharpshooters to shoot them down with their arrows.

The army extended before Jerusalem in a sickle-shaped arc. Next to the white tents of the Dorians were the black tents of the Amalekites, tried warriors, riding on camels, without helmets or armour, and hurling from afar javelins poisoned with cadaver. Beside these rose blue-painted leathern huts for the Assyrian nobles, who fought in full armour from scythe-wheeled chariots, and camped as a bodyguard for the commanders of the army, Rabshakah and his two companions.

On the left wing neighed and whinnied the horses of the Persians. The Persians slept without tents, on the ground, and fought mounted with bow and arrow, wearing round casques and armour made of double folds of linen stuffed with sheeps' wool in between. The extreme left wing was formed by the Syrians, infantry armed with spears and daggers. They sharpened their scimitars from the inside, and protected themselves with spiked helmets, leathern armour studded with copper and great reed shields, on which they stretched antelope skin. They were the first to arrive outside the capital, and had placed their guards in trenches that they had dug with their swords.

But the Greeks, exhausted and sleepy, had not had time for that. So it was arranged that their sentinels should keep watch in full equipment, cuirass, greaves, shield, and be relieved every three hours, though no attack was anticipated. The officers of the guard stood outside their tents, clad only in chitons, listening to two Amalekite officers tediously describing the buildings of the city. An interpreter translated the uncouth desert speech word by word into the Doric sound—as if they were grubs changing into winged butterflies.

They had made friends with the taciturn camel-riders on the long journey down, and their eyes turned wonderingly in the direction indicated by the outstretched brown arms, on the wrists of which there were daggers hanging down suspended from short chains. They saw the gleaming house of the kings, that the warrior David had built long ago, and his son Solomon, the sage, had extended and inlaid with gold in a single night, with the aid of the serpent-headed, winged Seraphim. And on the Temple Mount rose the House of Jehovah, Who was the God of His land, and dwelt therein invisible, almighty, in chambers all wrought of gold.

The Hoplites longed to loot it. Yet they laughed, scoffing at the God who did not dare to appear to anyone. For each of them knew what his gods looked like, old or youthful, strong, bearded, men, or women with lovely breasts.

But the House of Jehovah still glowed red on its height, though the sun had long since vanished. Then suddenly they pointed out to each other a giant cloud in the east, that stretched rose-coloured, four long figures and one short, extended from a point in the sky over half the vault of heaven, reminding them of a bloody, clutching hand, and each of them sensed in the other silent bewilderment behind frightened lids.

The air was stifling. The night brought no cool. And though the cloud spread over the sky, the Amalekites said it would not rain. They sat with the Greeks for some time after sundown to shorten the hours of the night-watch. They were clad entirely in white linen, brown-skinned and black-bearded, their finger-nails dyed yellowish-red with henna, and their

→

On November 26, 1968, ARNOLD ZWEIG, one of the greatest Jewish writers in the German language, died in East Berlin, aged 81. Zweig, who was known as one of the profoundest literary interpreters of the present day Jewish generation, had also been a Zionist and lived for many years in Israel. Most recently he had moved back to East Germany. According to reports the last months of his life were tragic as he was unable to make any public statement defending Israel. However, he refused to sign a document condemning Israel, which in Red Germany was a heroic act.

The story printed here in the English translation of Joseph Leftwitch is taken from "Yisroel," edited by the translator, and published by the Beechhurst Press in New York in 1952.

Arnold Zweig, born in 1887 at Glogau. His first book, "The Klopfer Family," had a Jewish theme, and Jewish subjects have continued to hold his interest. His play dramatising the Tisza Eslar ritual murder affair, written in 1915, and recast in 1920, was produced at the Deutsche Theatre in Berlin and awarded the Kleist Prize. "The Return of the Apostate" describes the fate of a baptised Jew who had risen to be a Bishop. His "Case of Sergeant Grischa" has been acclaimed as the most important book written round the Great War. He now lives in Palestine. "Jerusalem Delivered," selected by Arnold Zweig for this volume, was written in 1910.

FRENCH JEWISH WRITERS

From Fred Goldstein, Paris

The award of the Prix de l'Academie to Albert Cohen for his latest book, "Belle du Seigneur" is a milestone in the evolution of Jewish literature in France.

Jewish writers in France do not yet wield the influence enjoyed by their counterparts in the USA, but Jews are acquiring an honored place in the French literary world.

Before the Second World War, there were only two French-Jewish writers of any significance, Edmond Fleg, and Andre Spire, and they were both "parochial" writers, in the sense that they were almost unknown outside Jewish circles.

But the tragedy of the Holocaust produced a number of Jewish writers of stature whose books reached a wider audience. They included Andre Schwarz-Bart, Anna Langfuss and Roger Ikor, who all received the coveted Goncourt Prize, although Ikor's writings were not directly connected with the Holocaust.

CHANGE OF FOCUS

Since then, the focus has changed slightly, although the war has remained an important subject, particularly for Jean-Francois Steiner, in his much-discussed book "Treblinka" and Jacques Lanzmann in "Qui Vive", as well as for many other authors of lesser repute.

Albert Cohen, who is 73, is in a different category. He originates from Corfu and used to work in Geneva with the International Labor Organization.

He studied in Marseilles with the great French author, Marcel Pagnol, and some critics acclaim him as the "Jewish Pagnol" because of the color, richness and realism of his descriptions.

It could be better said that Albert Cohen has put into his books the narrative traditions of Sephardi (and Ashkenazi) communal life.

His four long books (the previous ones being "Solal", "Mangeclous" and "Le Livre de ma Mere") are narrative in nature and centred

→

ELIE WIESEL, famous Jewish novelist, received last month the coveted Prix Medicis.

ANDRÉ SCHWARTZ-BART

FRENCH JEWISH WRITERS

→

on Jewish life in an average Sephardi family.

SPATE OF BOOKS

Thus, not only has the scope of Jewish subjects increased to take in the Sephardi "shtetl", but so has the readership.

The general interest in Jews and Israel is underlined by the spate of books dealing in some way with the Jewish State, written by Jews and non-Jews alike. This interest explains the great popularity of Elie Wiesel, one of the masters of French style, whose latest book, "Le Mendiant de Jerusalem", is a best-seller.

Mention must also be made of Arnold Mandel, a literary critic well known in Jewish circles, whose novel, "Les Cent Portes", has also reached a wider readership.

A number of authors have devoted their efforts to studying what is called here "the insertion of Jews into French society." Albert Memmi is the best known of those, but Raymond Aron has also begun writing about the matter, and scores of less important books have been published about it.

Even Yiddish writers have seen their books translated into French and published in France, thus reaching non-Jewish readers as well. Mendel Mann is one of the best known. Another is Manes Sperber, an author in his own right who has become an important figure in the French publishing world.

History and religion have also benefited from the more general interest being shown in Jewish subjects. The first name in the field is that of Professor Andre Neher, of Strasbourg University, who has written some excellent studies of Moses and the Prophets. B. Blumenkrantz and M. Simon, who have conducted research into the history of the Jews in the medieval Christian world, also deserve a place here.

So great is the interest in Jewish history that Josephus has been retranslated into French after a lapse of almost a century.

a novelette

by Arnold Zweig

JERUSALEM DELIVERED

→

chests hung with bone amulets, and drank wine out of leathern cups, while the Greeks quaffed it, diluted with water, out of wooden bowls. They lay, nude and white-skinned on the ground, and groaned at the heat. Beside Protocles, a young Greek of the Isles, lay Agasilaos, a scarred centurion. He loved the stripling. The Amalekites knew that, and shuddered secretly at the abomination. The wineskin was emptied, and finally they all listened in silence to the Syrian interpreter who spoke of Jehovah. The God no longer appeared contemptible to the Greeks. They thought they sensed in the increasingly oppressive atmosphere something of His power, and to their facile and profoundly stirred imaginations His invisibility appeared gradually more terrifying, and His omnipresent rule over His people and land pressed fearfully on their souls. An hour before midnight Agasilaos took up his helmet, cuirass and sword and went to inspect the watch. At the entrance, tied to a tent-pole, knelt the sleeping camel of the Amalekites, on which, both riding the one beast, they had come hard upon the Greek encampment. The army lay sunk at last in heavy slumber. The city, too, was silent, and only the oil-fed lamp above the drinkers threw a little light into the blackness of the new-moon night.

Suddenly the carousers heard an awful cry somewhere near in the darkness. They sprang rapidly to their feet, and listened, sobered. It was instantly heard again, more fervent, closer. The Amalekites grasped at their amulets, and the interpreter translated tremblingly to the Greeks—"Jehovah, the God of Judah, is invisible, holy, omnipresent and omnipotent!" It came immediately, a third time, full of desperate triumph, and without a sound the tent collapsed. The roar penetrating the heavy dreams of the camel had raised the image of a lion. At the third cry he had jumped up, quivering, dragging the tent-pole with him.

Those buried beneath the heavy canvas thought the hand of God was closing about them, and cried out in fear. Several managed to release themselves. They rushed into the camp, shouting: "The God! The God!" and were at once cut down; for the distant cry of Simeon had awakened many of the sleepers, who, half intoxicated still with drowsiness, hurried out, naked, carrying their weapons, to repel the sally of the besieged. With angry cries and in utter darkness they thrust at each other. Agasilaos came running up at the head of all the guards, whom he had found standing up asleep in full armour. They wanted to atone for their shame, and thrust at everything. Agasilaos himself, among the others he slew, drove his sword through the back of Protocles, just as he had struggled free from the tent, and ran off calling for Protocles.

At many points in the carnage that kept on extending, they realised by the cries of the combatants and the wounded, that Greek was striving with Greek. That added to the confusion and the frenzy. The foe seemed everywhere, and impalpable. They began to waver and fall back. The mass in the rear were driven into the tents of the Amalekites. These, who did not know the tongue of the Greeks, and understood nothing beyond the noise of battle, defended themselves according to their fashion. For the first two companies had both lost their centurions, who had fallen at the tent, so they fought without orders, and hurled their spears into the rearmost ranks of their assailants, or slew them in close combat, breast to breast, and plunging the daggers at their wrists into their backs, for they knew the enemy only when they felt his breath. Hoplites established contact in the dark by means of calls. They rallied and tried to prevent the internecine warfare. Obviously the barbarians of the desert were mutineers, confederates of the Hebrews. Efforts were made to light torches, but all fires had been trampled down, or smothered under the dead.

The Amalekites threw their spears, and slowly retreated. Most of them took cover behind their camels, and from there shot their quivers empty. Some mounted their beasts, but they instantly fell off dead. For as the phalanx of the Hoplites pressed on in front, in deadly advance, Rabshakah, convinced that a desperate sortie was being made, had ranged his bodyguard round him, and ordered the Persians to help the Amalekites. The Persian arrows sought their targets among the camel-riders. These turned, mad with rage and despair against the new foe. Their poisoned javelins soundlessly answered the twanging of the crossbows. While the Persians attacked on horseback, Rabshakah had all his scythe-wheeled chariots harnessed, and drove backwards to give them room. But his wooden torches were not enough, and the steel scythes at the hub of the wheels slashed the tendons of the Persian horses. The Amalekites had no lights at all, and since the Persians understood no language but their own, they could not tell whether the battle-cries were Hebrew. They took those facing them as enemies, and those, though they now and again recognised the Persian casques, could not but defend themselves.

This battle, man against man, went on for three hours. The camp bubbled with the awful, shrieking, clashing, howling din in which all sounds merged—the ring of steel against steel, the dull thrust of weapons into flesh, the fierce panting and calling of the warriors, who in the intolerable darkness wanted at least to hear each other, and the shrill moaning of the wounded who were being trampled on. But all the terrors of ordinary battle were surpassed by the indistinctness of the enemy, and fear because of their impalpable closeness. Horror and uncertainty paralysed their arms and stung them, too, to raging hate. There were men who suddenly laughed shrilly and danced, others fell as soon as a cold steel point touched their naked bellies. Many lunged about them blindly and from time to time heaved out cries till they tired and were instantly struck down. But they all felt the fear of death invade their chilled hearts, long before the unseen weapon of the invisible foe struck them—were they fighting against phantoms, armies of angels, or angry gods? And in vain their frightened eyes, growing gradually accustomed to the dark, sought among the countless arms and heads, moving darker in the dark air, for palpable hosts of foes. Commands in all the languages of the camp were shouted and obeyed, and fed the slaughter. It was completed by the Syrians, who suddenly appeared in closed ranks and fell on the Greeks from behind. For Rabshakah believed the right wing was attacked and retreating, so he finally had the Syrian infantry advance from the left in a semi-circle, to force the attackers away from the wall and crush them from the rear, which they did at the quick march. For a short time the Greeks defended themselves on both sides, and then they broke and ran. Like the bursting of a dam the entire army was driven by the Syrians into the interior. For the camels and horses broke loose as soon as they found room, and dragged the bodyguard with them. The Syrians pushed after them in closed ranks. When dawn came, they recognised the wreckage of the scythed-chariots, found that their commander was missing, having probably pursued the rout, and they hastily prepared to catch up with him again.

When the sun rose the field glistened red with blood and was everywhere heaped with corpses. The Jews had heard a wild uproar outside the city, and had fearfully awaited the morrow. It showed them the camp laid waste and the enemy destroyed. There was an outburst of jubilation. The men hurried out of the city, to drive off for a few hours the jackals, that, red to the ears, had dug their pointed snouts into the entrails of the dead, to kill the hopelessly wounded, and to collect arms against the next onslaught of the Great King. They brought all gold to the Temple, for Jehovah's angel alone had smitten the Assyrians, without the hand of man. When he heard the news, the king broke into a loud exultation, shook with incessant laughter, and clapped his hands.

But Isaiah, when he heard of the horror, went stone white, sank slowly to his knees, trembling, and wept, his arms on the stone floor of his house, and on them his forehead, close to the ground. Among the booty, an immense haul, shimmering gold, jewels, and weapons of all kinds, they were stunned to find a sacrificial knife of the Temple, and none knew how it had come to be among the heathen swords; and those who suspected were silent, for many corpses were trampled into formless clods. Only when Sebna, the Royal Scribe, and three venerable priests solemnly brought it to the Prophet, that he should look on it, he held the blood-black instrument on his two open hands, like a babe, gazed at it with a slow, blissful smile and pressed it reverently to his forehead. Then he unbound the white band from the head of the nearest priest, wrapped the knife in it, and rose up to lay this witness before the Lord, beside the precious votive offerings in the undefiled, enthroned Temple.

WHY KAMINSKA CHOSE AMERICA

BY MOSHE RON

Tel Aviv - The enthusiasm for the creation of a Yiddish theater in Israel which accompanied the recent visit of Polish Yiddish artists Ida Kaminska and Meir Melman represents a major change in attitude over the past 20 years. The mere suggestion then that the Jewish Agency would sponsor such a visit would have been greeted by laughter and ridicule. But the Jewish Agency did sponsor the Kaminska-Melman visit in September of this year, providing airline tickets and a month's accommodation.

The Kaminska-Melman visit showed that there is demand in Israel for a Yiddish theater. They were courted by the Ministry of Education and Culture, the World Jewish Congress, Habimah, the Association of Polish Jews and many other groups -- in the hope that they would stay in Israel and establish a Yiddish theater.

Jewish Agency officials showed Miss Kaminska possible sites for the theater, mostly halls now not in use. They also expressed their willingness to maintain the theater and find lodgings for its artists. Miss Kaminska said that alterations would be needed to transform any of the sites into a modern theater.

At a farewell reception for the visitors, Miss Kaminska seemed reluctant to commit herself. She said that she and her husband had contracts for six months of performances in the U.S., that they would decide only after they had filled those obligations. "I shall see where it is more convenient," she said, explaining that she was referring to a suitable auditorium and better possibilities for theatrical productions. Mr. Melman tried to soften the impression of his wife's statement, but it clearly was understood that Mrs. Kaminska wanted to choose the most convenient homebase for her future operations.

Miss Kaminska disclosed that she had received a great number of letters from Israel, urging her to stay and to establish a theater. That feeling was echoed by impresario Feiwel Gornstein who appealed to her to stay. "Ida," he said, "I remember our return from Russia to Poland and the huts in which we performed. The argument that the halls in Israel are not suitable is not an argument at all. You have performed in poorer halls. Your place is in Israel."

Nobody ever asked Ida Kaminska and Meir Melman to annul their contracts abroad. Nobody ever proposed that they stay in Israel for a whole year to perform. Nobody proposed that they perform in Hebrew, as had been asked of Bulof and Dzigan when they first came.

Miss Kaminska and Mr. Melman proposed the establishment of a temporary committee for a permanent Yiddish theater. This did not impress those who had advocated more. They reminded the actors that if they left Israel without making a definite statement that their intention was to return and establish a permanent Yiddish theater, the committee would not be taken seriously.

There are no regrets over the invitation of Miss Kaminska and Mr. Melman to visit Israel. Their gallantry and persistence in Poland are remembered. It was only when the Polish Government demanded that they make anti-Israel declarations that they refused, and took the only alternative -- leaving Poland, abandoning the work of 20 years in establishing a theater there, knowing that they are no longer young and that making a new start would be difficult. All this took courage.

It is only regrettable that Miss Kaminska and Mr. Melman did not exhibit the same courage by making a decision -- an immediate decision -- that Israel is, and should be, their home.

At the time of their visit, the conditions were right for the establishment of a permanent Yiddish theater here. Almost 100 experienced Yiddish artists are available to form the company. The Hebrew theaters had offered the use of the 650-seat Nachmani Hall. The Government and the Jewish Agency had offered material help, tax exemptions, maintenance. Much of this may not be available in the future. Miss Kaminska and Mr. Melman may have missed a splendid opportunity.

WHO MADE ISRAEL?

by Nathan Moore

With the passing of the years the stormy debate over which of the three underground movements should get the lion's share of the credit for bringing about the birth of the State of Israel has subsided somewhat. Yet there lurks the virtual certainty that from time to time the controversy will flare up again, perhaps with even more ferocious intensity. For the issue, despite its apparent simplicity, is highly explosive.

I remember well one of Moshe Sharett's appearances at the first Knesset in 1949, of which I was a member. In terms leaving no room for argument, Israel's first Foreign Minister pontificated that it was political Zionism, crowned by the U.N. resolution of 1947, which had made the most significant contribution.

I am not sure that the rest of the party would have agreed with this assessment. Some of them might well have put forward the suggestion that it was the result of the Zionist reconstruction of the homeland, especially pioneering settlement, or the "illegal immigration" that followed the Second World War, or even the active and passive resistance of the Hagana. But they were silent.

On the other hand the former members of the rival underground factions who were in the Knesset at the time, protested against Sharett's contentions and they were in turn met by equally vehement counter-protests in support of Sharett from the Government side.

The Sharett approach, which magnified the role of the Hagana, received official sanction and was duly entered without exception into the school text-books. From time to time books setting forth the opposing view have appeared. Usually written by former members of the Irgun Zvai Leumi or Lechi (the Stern Group) these books have made little impact on the general public, and to the youth of Israel particularly the work of the underground during the period 1941-48 is largely unknown.

That is why Shmuel Katz's exciting factual account of those event-filled days, as he saw them from his excellent vantage point in the Irgun's high command is an important publishing achievement. The book is entitled "Days of Fire: The Secret Story of the Making of Israel", and is published by W.H. Allen.

Shmuel Katz was a participant in the making of history and men who make history are notoriously passionate. This should not detract from the importance of their contributions to the recording of history. On the contrary, they provide the historian with the raw material of history, for they give an insight into the personalities and the character of the men who make history.

With a penetrating incisiveness and despite a penchant for understatement, the author has managed to rekindle for the reader the searing passions of those days. His treatment of the "Altalena affair", that painful chapter in Israel's history when a ship laden with volunteers and armaments was blown up on Ben-Gurion's orders, is but one example. Another is his handling of the abortive attempt by the three rival groups - Hagana, Irgun and Lechi - to conquer the Old City of Jerusalem. The plan was thwarted for reasons of high policy in the hope that it would lead to a peace settlement with King Abdullah of Jordan.

Throughout the book there hovers the figure of one man - Zeev Jabotinsky - who shaped the character of an entire generation of Jewish underground fighters inspiring them to an extraordinary degree of self-discipline and inbuing them with a spirit of rebellion - when rebellion was what was needed.

For many of us in the underground the fate of the Jews in Europe was the one overriding consideration. It was never far from our thoughts consciously or unconsciously. We did not have all the facts or the relevant documents that Shmuel Katz talks about, but in those dark nights, lying in our bunks, we could see our mothers and sisters being led to the slaughter and we were determined that even if the British could accept the situation with equanimity we could not. We would wage our war of liberation without let or hindrance in order to save what little remained of the substance of our nation.

While this may have been Britain's finest hour and while the inhabitants of the British Isles may have possessed qualities that all nations would do well to emulate - we were not living in the British Isles, but in Palestine. And in Palestine the oppressive regime that held us in subjection was getting its orders and approval for its actions from London. We had no alternative but to see this regime and its overlords in Whitehall as enemies who had to be fought and driven from our land if we were to be rid of their yoke.

The love of freedom and hatred of slavery, the cataclysmic Holocaust in Europe and a recognition that we were on the threshold of events that happen only once in history - these were the things that forged the fighters of the Underground into a body of men and women ready for uncompromising war and unstinting sacrifice. Out of their ranks sprang the heroes whom only death or imprisonment could rob of anonymity. On their deeds the Jewish youth of an independent Israel was educated, an education which was gloriously reflected in the wars of 1948 and 1967.

(Nathan Mor (Friedmann-Yellin) became leader of Fighters for the Freedom of Israel (Stern group) upon the death in 1943 of Abraham Stern. Following the assassination of Count Folke Bernadotte in 1948, the Sternist underground organisation was proscribed and its leaders arrested. The court found no evidence that "Lechi" was implicated in the murder of the U.N. mediator, but sentenced Friedmann-Yellin to eight years of imprisonment for heading a terrorist organisation. He was elected to the First Knesset in 1949 and was freed in a general amnesty the same year).

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BUILDING AND HOUSING IN ISRAEL

by Arieh Greenfield

Real Estate is no more essential to the economy than, for instance, food production or transport. In the minds of most people, however, it is somehow more fundamental, while such things as merchandise, securities, even hard cash are in some ways considered less "real".

In Israel at one time an almost sacred aura adhered to building and land development. "We came to the land", went the song, "to build and be built". Land was not bought, but "redeemed"; every job of construction was part of "building up the land".

Some of this fervour is still present in Israel's construction industry. The technology may be more sophisticated, the economics more solidly based, but there seems to be a deep need to build as much as possible, as quickly as possible - perhaps in defence against the forces of chaos and destruction, which seem to be rampant in the world.

During the 18-year period from 1950 to 1967 the Israel construction industry accounted for approximately two-thirds of all investments in this country, IL 21,330 million, out of the total gross domestic investment of IL33,274 million. About one-half of all the construction investment was expending on housing for Israel's rapidly growing population.

(All figures are expressed in terms of 1966 prices, unless otherwise stated).

This expenditure on building, for housing as well as other economic uses, was exceptionally large. It amounted to 19 per cent of the country's gross national product in 1956, and 18 per cent in 1965, compared to somewhere between 10 per cent and 13 per cent in countries like France, Belgium, Austria and the United States, and somewhat lower in Great Britain.

The construction industry's central importance to the Israel economy can also be illustrated by the sizeable employment it provides, totalling nearly 10 per cent of all gainfully employed persons during most years.

This phenomenon can be well understood in the light of the country's rapidly expanding population - a growth of 350 per cent in less than 20 years - and the equally rapid expansion of the economy. Not only were more than 650,000 dwelling units constructed during this time; other major construction projects included the National Water Carrier, the new deepwater port at Ashdod, and Elath, and industrial premises sufficient to enable manufacturing output to increase by more than 10 per cent a year.

The building industry's effect on the economy is actually much greater than direct employment would indicate. Important branches of industry are to a large extent employed in providing building components. Thus about one-sixth of all machinery and electrical equipment produced here is bought by builders, one-third of all the wood products, half of all the metal pipes and an overwhelming five-sixths of the glass, ceramics and cement industries.

By 1965 the construction industry had become a definitely inflationary influence. Financed from abroad, fuelled by an often unreasonable real estate boom, it continuously gave the impetus to spiralling prices throughout the economy.

At the same time, much of the objective need for continued building activity on the previous large scale had disappeared. Immigration had slowed, the backlog of demand dating from as long ago as the Second World War had largely been satisfied, major development projects such as Ashdod Port and the National Water Carrier were completed. Thus the Government felt free to let the steam out of Israel's overheated economy by cutting back on building activity.

In consequence construction employment dropped from 9.6 per cent of all gainfully employed persons in 1965 to 7.6 per cent in 1967. The number of housing units completed declined from 37,000 to approximately 28,000.

Some of the capacity thus made idle found an outlet in exports. It is, of course, impossible to build concrete structures here for shipment abroad, but planning, know-how, management - these can be successfully marketed in other countries.

A number of Israeli contractors are active in foreign lands. Solel Boneh possibly has the longest experience of them all, having built installations for the Allied Forces in the Second World War throughout the Middle East.

During recent years, other groups have entered markets in all parts of the world. Rassco has engaged in major construction jobs in Iran; groups connected with the Mayer Brothers Enterprises have put up hotels in various African capitals, W. R. D. Ltd., a subsidiary of Israel's national water company, has obtained contracts to build water supply systems and also roads in Africa and in Latin America.

When rent control was enacted by the Mandatory Government at the beginning of the Second World War, it may have been an essential measure to protect the population against unreasonable rents. Now, almost 30 years later, the distorting effect of this measure still dominates the Israel housing market.

For years now, the law has pegged controlled rents far below their true economic value. The enjoyment of this privilege was bound to become a commodity, sold and bought for what has become known - in Israel as in Britain - as "key money".

The landlord is entitled to share in this "key money", but even so his income is much lower than his investment would justify. The result is that investors are not prepared to build housing for letting. What quarters are available for rent are either old, or have been built by the Government from social rather than economic considerations.

One of the results of this situation has been to force the average Israeli into becoming a property owner. The large majority of apartments is owned by their inhabitants. Practically every family is forced to scrape together and borrow funds in order to buy their living quarters.

New immigrants, and other groups thought deserving of special help such as relocated slum dwellers, are offered homes built by the Government and the Jewish Agency and financed out of public funds, with rents usually bearing but a slight relationship to the houses' true economic value.

Observers have long indicated that the resumption of construction for letting would be of benefit to the economy in general. Public funds now used for this purpose could be replaced by private investment. The distorting factor of subsidized rents would be eliminated. The mobility of labor, so essential to a modern economy, would be increased.

Half-hearted attempts have been made in the past to reintroduce such construction on a commercial basis. As long ago as 1954 new buildings were exempted from rent control, but this has hardly been effective.

Some months ago amendments were passed to the Law for the Encouragement of Capital Investments. These amendments make rental housing eligible for "approved enterprise" status, considerably reducing their tax liability. Ministry of Finance sources have indicated that the annual net return after tax on such projects should be approximately 6 per cent. Whether that is sufficient to revolutionise the Israeli housing market remains to be seen.

Real estate investments have always been one of the most popular ways for the individual abroad to participate only in large well-known and reputable enterprises.

Several such real estate development firms are now active in Israel, and their shares and debentures are traded on the Tel Aviv Securities Exchange. One of the oldest of these is the Israel Land Development Company, and others are Rassco, Anglo Israel Investors, Properties and Building, etc.

A new avenue for investment, which appeared in Israel during the last year or two, is the purchase of individual units in newly constructed apartment on rental terms. These are hotels, ranging in size from one room utility apartments to suites.

Projects now going up and being planned include the Sharon Tower, at Herzlia on the Sea, the Four Seasons in Netanya, and a unit of the Eurotel chain slated to go up in Jerusalem. While details vary in each case, the general principles are similar. Investors are usually assured of a 6 per cent return on their equity, combined with the right to occupy the quarters owned by them part of the year.

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A JERUSALEM DESIGNER

By Alan Rosenthal

The room is a blaze of colour. One wall is adorned with a psychedelic rug woven in yellow and purple. A dazzling range of blue, pink and green fabrics with bold designs in all manner of stripes, checks and floral patterns are festooned over the chairs and settee.

The carpets are covered with other fabrics in beautifully woven blends of orange and turquoise, while the last of the exhibits is spread across the dining-room table.

My hostess, an attractive and vivacious honey-blonde Israeli, shrugs and smiles. "I originally wanted to be a dancer, but, as you can see, I became a weaver".

To describe Levita Tadmor merely as a weaver is to tell only half the story. In fact she is now rated as one of the foremost designers in Israel. She has done a tremendous amount over the past few years to engender a new and more challenging approach to the colour, texture and make-up of Israeli woven fashions.

Levita works out of a small design showroom in Jerusalem. She employs two assistant weavers and between them they produce hand-woven designs for women's dresses and suits. The small lengths of the master-pattern are then sent to various knitting mills for large-scale production. Eventually the materials is sold to local garment manufacturers. Of late, however, orders have come from abroad in increasing numbers.

The roots of Levita's interest in weaving go back to when she was sixteen, and growing up on Kibbutz Mishmar Haemek. At that time weaving was merely a side-interest. The major passion was quite clearly dancing.

"I dreamt of taking up dancing professionally. Then I wondered whether I'd left it too late and whether I'd have the will to meet all the rigorous demands dancing makes". She appeared at various Israeli and international folk-dance festivals.

After marriage Levita decided to resume weaving. "Of course, in the beginning I just made the usual shawls and bags, and followed all the conventional designs. I think it was only in New York that I began to find myself".

While there, Levita managed to join the Design Showroom, a noted fashion centre, where a few selected weavers were employed to execute the ideas of some of the top designers in the United States.

The discipline was strict, but after a while Levita was allowed to experiment with her own designs and colour combinations, which were greeted with encouragement by her employers.

"My idea, on returning to Israel, was to create woven designs which were somewhat different, and to sell them to factories. But Israeli manufacturers didn't work that way. They refused to employ their own designers and work on original ideas, and preferred instead to imitate foreign materials. That was one of the reasons Israel was always late on the market with her fashions".

By 1964, however, Israeli manufacturers had begun to lose a little of their conservatism. Part of this new outlook was inspired by the efforts of the Israel Export Institute, which brought together designers and manufacturers, and arranged joint projects and exhibitions.

At that stage Levita's work was still being done on a small and highly personal level. A few people knew about her. "Finally, I decided to open a small weaving studio in Jerusalem and see where we went from there. I guess I was lucky and the designs caught on."

After seeing Levita's efforts one tends to credit her success more to hard work and talent than to luck. The designs are gay and "with-it" and yet avoid being merely fringe taste. There is a distinc feel of original talent about them, and a sense of exhilarating colour and pattern combination that put the designs among the first of their kind in Israel and Europe.

The quality of Levita's work has been recognised by the appearance of her designs in shows in France and New York, and by the acclamation of her distinctive weaves during a recent Israeli Fashion Week in Tel Aviv. She has also been invited to exhibit her designs in a special American "salute to Israel".

I asked Levita how she visualises the future.

"Obviously the key lies in export. Israel is too small a market and it becomes uneconomical for such specialised weaves to exist solely in local terms. But in the past year we've established agents in France, Switzerland, England, and the United States ... and gradually the orders have been coming in.

"Israel can't compete with foreign manufacturers in terms of quantity, but in terms of quality and originality Israeli styles and fashions should be able to match up to the best anywhere. We've got the talent and we've got the craftsmen..."

Youngsters at Kibbutz Maoz Haim, on the Jordan river border, watch new deep shelters being built to protect them from Arab shelling

"AL-KUDS" TAKES AN INDEPENDENT LINE

Tel Aviv, (JCNS) "Al-Kuds", the Jerusalem Arabic-language daily owned by Mr. Mahmoud Al-Zalaf, has now been appearing for some three weeks. This former Jordanian newspaper, the first independent Arab newspaper to appear in Israel since 1948, is neither an Israeli publication nor an enemy one.

The terminology it employs is a mixture of expressions of reluctant acceptance of the existing situation and criticism so sharp that it almost amounts to hatred.

When "Al-Kuds" is looked at fairly, it can be seen that its editorial staff are trying to find a new bridge across the abyss. Their intention in the matter is clear: they are Jordanian citizens living under an Israeli regime on territory which Israel regards as inseparable from the rest of her territory; from the economic, social and human points of view, they are still linked with Jordan and must take into account the reaction of the Jordanian Government to what they publish.

As for the inhabitants of East Jerusalem, they are troubled, too. They are dissatisfied with the present situation, and if they could, most of them would prefer to return to life under an Arab regime.

But many have come to the conclusion that this desire cannot be anything more than a dream, as matters stand at present, and that they must try and adapt themselves to the situation as it exists now.

ACTIVE AWARENESS

To these people, the Mahane Yehuda explosion was a big shock. It forced them into active awareness that the war continues and that they have to decide where they stand.

"Al-Kuds" came to a decision without much delay. Mr. Al-Zalaf wrote an editorial condemning the explosion. East Jerusalem leaders were prepared -- in secret and in their heart of hearts - to praise his courage, but not a single one was prepared to follow his lead in public.

Why? There appears to be a simple answer. The moment that they decided to produce their newspaper under a licence from the Israeli Minister of the Interior, the editor and publisher of "Al-Kuds" declared in principle that they were first and foremost Jerusalemites and wishes to remain so.

The rest of Jerusalem's notables have not yet decided on their position and there is no doubt that a significant battle will develop between them and the newspaper. From this it will be possible to see the development of the mood of the Arab public, not only in East Jerusalem, but also in the West Bank and the Gaza Strip.

Mr. Abba Eban, Israel's Foreign Minister (left), seen with Archbishop Makarios and Mr. Gunnar Jarring when he visited Cyprus last week for talks with the U.N. envoy

WARHAFTIG: DOCTORS ALONE CANNOT CERTIFY DEATH

by DAVID LENNON Jerusalem Post Reporter

"The decision as to when it is permissable to remove the heart of a donor in a transplant operation cannot be left to doctors alone," Minister of Religious Affairs Zerah Warhaftig said last Monday night. "I have already suggested to the Government that a committee composed of doctors, rabbis and Government representatives be set up to thrash out the whole matter."

Speaking during a symposium on "Religion and the State", the Minister emphasized that six months ago he had started seeking opinions on the problems of ascertaining death in the case of a heart donor. "We must not reach a position where we help one person to live longer by hastening the death of another," Dr. Warhaftig stressed.

Referring to the Benjamin Shalit case, the Minister said that the people of Israel are a people of both nation and religion, and this is indivisible. "We won't accept a person as a Jew unless he converts, but we don't force anyone to convert if they don't want to." Dr. Warhaftig stressed that no one is forced to be observant. "You can't force someone to be religious."

Denying charges of religious coercion, he said that we must have laws to preserve the Sabbath, otherwise the country would lose its Jewish character. Asked by panelist Haim Landau what is the connection between swimming pools and kashrut, the Minister said that he knew of a swimming pool in Jerusalem where they serve steak with butter on the Sabbath.

The Minister of Posts, Israel Yeshayahu, stressed the need for a less rigid approach by the religious establishment to matters such as conversions in mixed marriages, and kashrut in hotels catering mainly to non-Jewish tourists. Choosing his words with extreme care, Yeshayahu said there is a real problem concerning mixed marriages, and that it is growing in Jewish communities abroad. He believes that making conversion easier would lessen friction on this point.

"The question is whether the religious have the right to impose their opinion on the rest of the country. Most people are perfectly happy to get married by a rabbi, and they rather enjoy the ceremony," he continued. On the other hand, he prophesized a revolt if a law were to be passed banning the operation of radio on the Sabbath, and he forecast very dramatic discussions in the Knesset when the matter of television broadcasts on the Sabbath comes up. In the opinion of Yeshayahu, it would be a good way of keeping the family together at home on the Sabbath rather than having the young going out to discotheques and night clubs for entertainment.

Haim Landau, M.K., described the entire question of who is a Jew as being ridiculous. "Everybody else knows who's a Jew. Must we of all people start asking this question?" he queried. "A Jew is a Jew. It's not a matter of being religious or non-religious."

On separation of synagogue and state, Landau said that no matter what laws the religious establishment make, people will find ways around them: "people are stronger than laws." Taking the rabbinate to task for its reactionary attitudes, he said that the religious philosophy of Judaism is to live by the law, and not to die by it.

TRAFFIC RESUMES

Tel Aviv (JCNS) - The flow of travelers across the Jordan bridges has increased again after the lag occasioned by the security regulations imposed by Israel following the terrorist bomb explosion which killed twelve people in Jerusalem's Mahane Yehuda market last month.

West Bank traders, however, still are boycotting the crossing points in protest against the prohibition of through vehicles. Goods have to be unloaded at the bridges under the regulations and transferred to other lorries.

A substantial rise in the price of farm produce is reported from Amman as a result of this.

New regulations for vehicular traffic between occupied territories and Israel proper went into operation last Tuesday. West Bank traffic has been diverted along the old Jordanian built road which bypasses southern Jerusalem.

ALIYA

Aliya is a word much heard these days but to a group of people in Toronto it denotes a positive action.

A Chug Aliyah, literally, circle for immigration to Israel, now exists in Toronto. The first of its kind here, this chug consists of people from various walks of life: professions; trades; business; students; all whose aim and ultimate goal is Aliyah within the near future. One family of this chug already has emigrated to Israel; several more will leave within the next year.

Members of this chug are studying the Hebrew language and preparing in many ways for a successful life in Israel. Monthly meetings have been programed at which all facets of Israeli life will be studied and investigated.

The chug extends an invitation to anyone contemplating Aliyah to join them and thereby activate their personal hopes and plans. Contact can be established by calling 781-4660.

To all the members of this chug, Aliyah has been a cherished dream soon to be transformed to actual reality.

LITERATURE AND ART NEWS

by Semyon Rabinovich

VLADIMIR MAYAKOVSKY AND IZI KHARIK

Moscow, (Special) -- The Yiddish literary publication Sovetish Haymlani presents in its July issue some more chapters from Ihil Falikman's novel which describes the Kiev Babi Yar tragedy of 1941, short stories by Yakov Yakir and Avraam Gontar, the reminiscences of Meer Polonsky, a former homeless waif, about the Jewish children's colony in Malakhovka in the incipient years of Soviet power, and also poetry and fables by several contemporary Yiddish poets. But what I think outstanding in this issue are two articles -- one about the great Russian poet Vladimir Mayakovsky (1893-1930) and the other about the eminent Yiddish poet Izi Kharik (1898-1937).

Under the heading "Great Poet of the Revolution", literary critic Girsh Remenik formulates the underlying principles of Mayakovsky's writing, emphasizing that his poetry is more than simply a continuation of classical tradition. Mayakovsky, he says, is a poet who introduced to poetry the revolutionary content of the new epoch in man's history with new forms, new means of expression, new rhythms and new intonations. Mayakovsky, Reminik emphasizes, was a tireless seeker and innovator in art, an enemy of obsolete moribund creative methods and means, who recognized only the new revolutionary ways along which Soviet poetry is now developing; thus Gofstein, Markish, Kushnirov, Fininberg, Teif, Vergelis, Grubian, Osherovich, Sternberg and many other Yiddish poets learned much from Mayakovsky.

Remenik's article is followed by an excerpt from V. Katanyan's book which describes the meetings Mayakovsky had with Jewish workers in New York in 1925. Mayakovsky visited the workers' Nit Gedaiget camp three times. The American leftist paper Freiheit observed then that in this proletarian camp the Russian poet felt quite at home, his powerful voice thundering across the Hudson and surrounding hills. Once, he recited to the American workers in a forest clearing his poem about Lenin, which moved all, even those who didn't understand Russian.

* * * *

The 70th birthday of the late Izi Kharik was extensively observed by the writing community in the Byelorussian capital of Minsk. At a social at the local writers club, Byelorussian and Yiddish authors spoke of the poet's striking personality, creative career and invaluable heritage.

The Sovetsky Pisatel Publishers of Moscow will soon bring out a selected works of Izi Kharik in Yiddish.

WRITERS AND BOOKS

A new book in Yiddish has just appeared at the highly popular Druzhba bookshop on Gorky Street in Moscow. This is Riva Rubina's "Writers and Books" put out by Novosti Press Agency of Moscow and Yiddish Buch of Warsaw. More than a hundred copies were sold the very first day; as a sales clerk told me, "there is keen interest".

Rubina presents 18 pen profiles and essays about the life and work of Yiddish prose writers and poets of different generations, formations and trends.

The book opens with a sketch about the Yiddish classic Itskhak-Leibush Perets. Though dozens of books have been written about his enormous heritage and he seems to be the most argument-provoking Yiddish writer, still Rubina has managed to say something new about this great man. Against the background of his works she shows how he introduced into Yiddish writing the new aspirations of Russian and West European literature.

"Great Poetry for the Small" is the title of another sketch about Lev Kvitko, who, along with Schvartsman, Markish and Gofstein, as Rubina asserts, brought a genuine spirit of "folksiness" into Yiddish poetry. His poems for children have been translated into nearly all Soviet languages, and many of them have been published abroad. This, Rubina says, is because "his poetry touches the noblest chords in the hearts of his grateful readers."

Brilliant in my view is Rubina's essay about Samuil Galkin, man and poet, who wrote many books published in both Yiddish and Russian. "The essence of his poetry and of him as man," Rubina says, "are his kindness, radiant purity and devoted love for life and man."

Unquestionably of interest are Rubina's studies about Zalman Vendrof, author of "Residence Permit," Ezra Fininberg, a poet of striking individuality, and also Zelik Akselrod, Aron Gurstein, Boris Olevsky and Samuil Godiner.

The articles comprising the second part of the book deal with the writings of Sholom Aleichem, David Bergelson, Perets Markish, Iosif Rabin, Matvei Grubian, Ali Schechtman, and Efraim Kaganovsky that have been published in the USSR at different times.

"I HAVE THE WORDS"

"I Have the Words" is the title of the Russian translation of a volume by the Yiddish poet Isaak Borukhovich put out by the Sovetsky Pisatel Publishers. It has been warmly commended in the youth magazine Yunost (circulation 2 million) by the Russian poet D. Samoilov who says that excellent translations by M. Petrovykh, V. Zvyagintseva and Y. Neiman and others get across a subtle feeling for Borukhovich's lyrics.

Borukhovich has produced a number of volumes and often contributes both poetry and philosophical essays to Sovetish Geimland.

YIDDISH PERFORMER ON TOUR

Veniamin Schvartser's Yiddish Drama Company of Moscow is now touring the Ukraine with four shows -- Scholom Aleichem's "200,000" and "Tevye the Milkman", Lermontov's "Spaniards" and Goldfaden's "Witch".

Sidi Tal's variety group from Chernovtsy is currently touring health resorts in the Crimea and Caucasus.

In Uzbekistan, in Central Asia, Anna Guzik's musical drama troupe is giving performances of "Wandering Stars" after Scholom Aleichem's novel.

The celebrated Yiddish songstress Nekhama Lifshitsaite has started a new program in Kaunas, Lithuania.

Novosti Press Agency (APN)

A PRISON RELEASE IS CELEBRATED

by Ch. Sharonne

Last week many Jews the world over, especially Hasidic groups, celebrated the 170th anniversary of the release from prison of Rabbi Shneur Zalman of Liadi. (Yud-Tet Kislev (the nineteenth of Kislev) has become a known concept as the name and date of this semifestival.)

Offhand it seems strange that the occasion should arouse so much interest. That the Lubavitcher Hasidim are involved is understood. Shneur Zalman was the founder of the Habad Lubavitch movement, thus surely his followers relate personally to his release from imprisonment and the threat of capital punishment.

But how does this affect others?

Rabbi Shneur Zalman of Liadi was arrested by Czarist Russia on suspicion of treason. Numerous charges were laid against him almost all of which related somehow to his teachings and activities as head of Habad Hasidism. These charges arose from calumnous denunciations submitted by some individuals violently opposed to this sect.

Hasidism in its third generation flourished and ever increased its sphere of influence far beyond general expectations. Most of the erstwhile opponents, the majority of whom were sincere in their attitude, gradually reconciled themselves to the facts or even learned to appreciate the values of the new movement. Others again, albeit a very small number, fanatically pursued their no longer reasonable opposition. Frustrated by their failure they decided on one last, desperate attempt to suppress Hasidism by depriving it of its most important and charismatic leader, on the assumption that his removal ultimately would lead to dissipation and dissolution.

The denunciation and arrest of the Rabbi thus was not a personal vendetta against him or his school of Habad. Rather, it was a last-ditch attempt to do away with Hasidism on the whole.

The foundations laid by the Baal Shem Tov and fortified by the Maggid of Mezeritch were threatened. The history life and destiny of the entire Hasidic movement hung in the balance. Hence it follows that the miraculous liberation too is of general significance.

Aside from the release of Shneur Zalman, it spelled out the ultimate vindication of all that he represented, of the teachings and activities of Hasidism.

Nowadays, more than ever, there hardly is a sphere of traditional Judaism that is not affected positively and permeated by the thought and practices of Hasidism. The philosophy and way of life of this school no longer are regarded as those of a particular group or sect; they have become recognized as the very fibers of Torah Judaism. It is most difficult to imagine what Judaism today would be like if the calumny against R. Shneur Zalman had been successful and Hasidism had been suppressed.

The general and universal character of Yud-Tet Kislev, the so-called Hag Hageula (Feast of Liberation), thus is readily understood and appreciated. It offers much food for thought: retrospective contemplation of the events and their true significance; inspiration towards a renewed dedication to the basic ideals of Hasidism -- to infuse all aspects of Jewish life with light and vitality.

In Toronto Yud-Tet Kislev was observed at a public function this coming Monday evening at the Lubavitch Center.

NON-JEWS SCAPEGOATS

London, (JCNS) Poland is trying to counter Western protests at her anti-semitic campaign by playing down earlier propaganda accusing Jews of instigating the student unrest in Warsaw and elsewhere in March of this year, and also by producing non-Jewish fellow "scapegoats" to stand trial with Jews on the same charges, the JCNS Special Correspondent on East European Affairs reports.

This switch in policy is being implemented despite the fact that official publications mentioning the "ring leaders" or "instigators" have stressed only Jewish names, and have mentioned very few non-Jews.

Last month, Jozef Dojczgewand, a Jewish student, was sentenced by a Warsaw court to 21/2 years' imprisonment on charges of inciting the people against the authorities, anti-State activities and insulting the police.

A non-Jew, Slawomir Kretkowski, received 18 months on the same charges. His name had never been mentioned before.

Today (Thursday), another Jewish student, Seweryn Blumsztajn, who has been prominently featured in the Polish press as one of the ring-leaders of the disturbances, was due to go on trial in Warsaw.

In keeping with the latest pattern, a non-Jew, never mentioned before, A. Litynski, will be standing trial with him.

At least three other Jews are awaiting trial: Adam Michnik and Henryk Szlaifer, whose unjust suspension from Warsaw University was one of the reasons for the student protests, and a reader - Karol Modzelewski. A non-Jewish reader, Jacek Kuron, is also awaiting trial.

The Lodz Communist Party newspaper, "Glos Robotniczy", has reported that four non-Jewish students have been imprisoned for periods ranging from eight to 18 months on charges similar to those laid against Jozef Dojczgewand.

SHEIKH DENOUNCES TERRORISM

Jerusalem, (JCNS).-Sheikh Mohammed Jabari, Mayor of Hebron, denounced terrorism on the radio last Sunday as being contrary to Islam, which forbids the killing of innocent people.

He took issue with Hamdi Kena'an, Mayor of Nablus, who had said that the Arab population supported the terrorists.

Sheikh Jabari declared that no poll had been taken on the question and the people of Hebron were against terrorism. It was time that Palestinians took the initiative to settle their own future and he advocated convening a conference with this object.

He added that the Jarring mission was bound to fail because it had nothing new to offer.

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